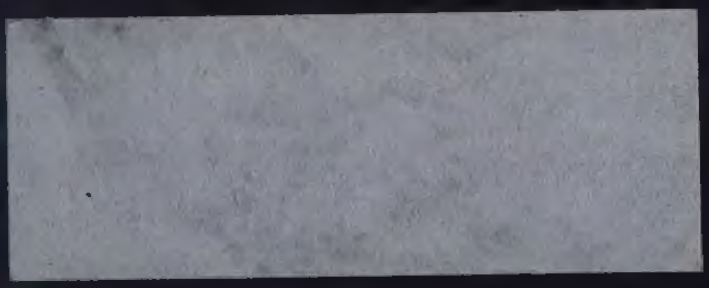

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CENTENARY TRANSLATION

The New Testament IN Modern English

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Translated by
HELEN BARRETT MONTGOMERY
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THE JUDSON PRESS
PHILADELPHIA
Chicago Kansas City Los Angeles Seattle

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THE AMERICAN BAPTIST PUBLICATION SOCIETY

Published February, 1924
Twelfth Printing, July, 1949

PRINTED IN U.S.A.

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1924

DEDICATED TO
THE JUDSON PRESS
AND TO THE SUPREME TASK OF
CIRCULATING THE SCRIPTURES
TO WHICH IT HAS SET ITS HAND

Send forth thy light and thy truth;
Let them lead me.

INTRODUCTION

THE aims of the author in adding one more to the number of translations of the New Testament are:

1. To offer a translation in the language of every-day life, that does not depart too much from the translations already familiar and beloved.

2. To retain the customary division into chapters, even though this is not justified on grounds of strict scholarship; and still further to name the chapters, as an aid to remembering the contents of each book.

3. To provide paragraph headings as an aid to finding a desired passage, and as a further help in memorizing the events as they are recorded.

4. To use every aid of typography to indicate dialogue, quotation, and other elements of the narrative.

5. To make a translation chiefly designed for the ordinary reader, intended to remove the veil that a literary or formal translation inevitably puts between the reader of only average education and the meaning of the text.

6. Through the publication of the translation at a low price, and in a form easy to be carried in the pocket or in a hand-bag, to stimulate the daily reading of the Gospels.

7. To signalize the completion of a century of work in Bible Distribution, Translation, and Publication by The Judson Press, by publishing this translation of the Gospels.

The author offers the results of many years of happy work, in deep humility and with a keen sense of the many shortcomings of her work; but in the ardent hope that it may bring to some a fresh sense of the actuality and power of the wonderful records of the One Perfect Life which has ever been lived. In devotion to him who is Saviour and Master, she offers this work of love.

HELEN B. MONTGOMERY.

MY DECLARATION OF DISCIPLESHIP

I DESIRE to enroll myself as a disciple of Jesus Christ. I trust in His promise that He will reject none who come to Him. I confess my sins, and rely on His promise of forgiveness to all who repent and confess. I renounce self and will seek to follow Jesus. I claim the promised guidance of the Holy Spirit into all truth. I promise to make love the law of my life, and to accept my Master's oft-reiterated invitation to prayer and communion.

Name, ...

Date, ...

MATTHEW'S GOSPEL

Probable Date: Soon after Destruction of Jerusalem.

Writer: A Galilean Jew, writing to Hebrews. Shows Jesus as the promised Messiah. Quotes Old Testament sixty-five times.

Gospel: 1. The Gospel of the Kingdom of Heaven. (Phrase in varying form used fifty times.)
2. The Gospel of the Messiah.
The Gospel of the Rejected Messiah.

Key Verses: Matthew 21 : 42-44, "The Stone that the builders rejected has been made the corner-stone," etc.

Symbol: The Lion of the Tribe of Judah.

Method: Philosophical rather than chronological; exposition rather than history.

MATTHEW'S GOSPEL

I

THE BIRTH STORY OF JESUS

The Genealogical Tables of Jesus Christ

1 The book of the generation of Jesus Christ, the
son of David, the son of Abraham.

2 Abraham was the father of Isaac;
Isaac was the father of Jacob;
Jacob, of Judah and his brethren;
3 Judah (by Tamar), of Perez and Zerah;
Perez, of Hezron;
Hezron, of Ram;
4 Ram, of Amminadab;
Amminadab, of Nahshon;
Nahshon, of Salmon;
5 Salmon (by Rahab), of Boaz;
Boaz (by Ruth), of Obed;
Obed, of Jesse;
6 And Jesse, of David the king.

David (by Uriah's widow), was the father of Solomon;
7 Solomon, of Rehoboam;
Rehoboam, of Abijah;
Abijah, of Asa;
8 Asa, of Jehoshaphat;
Jehoshaphat, of Joram;
Joram, of Uzziah;
9 Uzziah, of Jotham;
Jotham, of Ahaz;
Ahaz, of Hezekiah;

10 Hezekiah, of Manasseh;
Manasseh, of Amon;
Amon, of Josiah;
11 Josiah, of Jechoniah and his brethren, at the time of
the carrying away to Babylon.

12 And after the carrying away into Babylon,
Jechoniah became the father of Shealtiel;
Shealtiel, of Zerubbabel;
13 Zerubbabel, of Abiud;
Abiud, of Eliakim;
Eliakim, of Azor;
14 Azor, of Sadoc;
Sadoc, of Achim;
Achim, of Eliud;
15 Eliud, of Eleazar;
Eleazar, of Matthan;
Matthan, of Jacob;
16 And Jacob, of Joseph, the husband of Mary, of
whom was born Jesus, who is called Christ.

17 So the whole number of generations from Abraham to David is fourteen; from David to the exile to Babylon is fourteen; and from the exile to Babylon to Christ is fourteen.

The Virgin Birth

18 The birth of Jesus Christ took place in this way:
After his mother, Mary, had been betrothed to
Joseph, before they came together, she was found
19 to be with child by the Holy Spirit. But Joseph
her husband, because he was a just man and unwilling to disgrace her, was minded to put her away
20 secretly. And while he was having this in mind,
behold! an angel of the Lord appeared to him in a
dream, saying:

"Joseph, son of David, do not be afraid to take
Mary your wife home, for what is begotten in her
21 is by the Holy Spirit; and she will bear a son, and
you are to call him Jesus, for he will save his people
from their sins."

22 All this happened that the word of the Lord
spoken through the prophet might be fulfilled:

23 *Behold! the virgin shall be with child, and shall bear a son; and they shall call his name Immanuel,*[1] a word which means "God with us."
24 Now when Joseph awoke from his sleep he did as the angel of the Lord had directed him, and took
25 his wife home, but did not live with her until after the birth of her son, whom he called Jesus.

[1] Isa. 7 : 14.

II

THE VISIT OF THE WISEMEN

Visit of the Wisemen (the Magi)

1 After the birth of Jesus, which took place at Bethlehem in Judæa, during the reign of King
2 Herod, lo! certain Magi arrived in Jerusalem, saying:

"Where is the new-born King of the Jews? For we have seen his star in the East, and are come to worship him."

3 When King Herod heard this he was troubled,
4 and all Jerusalem with him. So when he had gathered together all the chief priests and rabbis of the people, he began to inquire of them where the Christ
5 was to be born. And they told him:

"At Bethlehem in Judæa, as it is written in the Prophet:

6 "*And thou Bethlehem in the land of Judah,*
Thou art not least among the princes of Judah,
For out of thee shall come a Ruler
Who shall shepherd my people, Israel."[1]

Herod Despatches the Magi

7 Thereupon Herod sent secretly for the Magi, and found out from them the time when the star ap-
8 peared. Then he sent them to Bethlehem, saying,

"Go and make careful inquiry about the child, and as soon as you have found him bring me word, that I, too, may go and worship him."

[1] Micah 5 : 2.

A Star Guides Them

9 The Magi listened to the king, and went on their
way, and lo! the star which they had seen in the
east led them on until it came and stood over the
10 place where the young child was. And when they
saw the star, they rejoiced with great gladness.
11 When they had entered the house, they saw the
child with Mary, his mother, and prostrated them-
selves and worshiped him, and opening their trea-
sure-chests they gave him gifts, gold and frankin-
12 cense and myrrh. But because they were forbidden
by God in a dream to go back to Herod, they re-
turned to their own country by another route.

The Flight Into Egypt

13 When they were gone an angel of the Lord ap-
peared to Joseph in a dream, saying:
"Rise! Take the young child and his mother and
flee into Egypt, and there remain until I bring you
word; for Herod intends to make a search for the
child, in order to put him to death."
14 So Joseph arose, took the child and his mother,
15 by night, and departed to Egypt. There he re-
mained until the death of Herod, in order that the
word of the Lord through the prophet might be
fulfilled, which says,
Out of Egypt I called my Son.[2]

Slaughter of the Innocents

16 As soon as Herod saw that he had been mocked by
the Magi, he was furious. He sent and put to death
all the boys in Bethlehem and all the neighborhood
who were two years old or under, in accordance with
the date which he had ascertained from the Magi.
17 Then were fulfilled the words spoken through Jere-
miah, the prophet, saying,
18 *A voice was heard in Ramah,*
Weeping and lamentation—
Rachel weeping for her children,
Inconsolable, because they were no more![3]

[2] Hosea 11 : 1.
[3] Jer. 31 : 15

Return from Egypt

19 But after Herod's death an angel of the Lord
20 appeared in a dream to Joseph in Egypt, saying,
"Rise! Take the child and his mother, and go into
the land of Israel, for those who were seeking the
life of the child are dead."
21 So he rose and took the child and his mother, and
22 came into the land of Israel. But when he heard
that Archelaus was reigning in Judæa in place of his
father, Herod, he was afraid to go there; and being
warned of God in a dream, he withdrew into Gali-
23 lee and settled in a town called Nazareth, in fulfil-
ment of the word spoken through the Prophets,
He shall be called a Nazarene.[4]

[4] Isa. 11 : 1.

III

BEGINNINGS OF THE GOSPEL

Preaching of John the Baptist

1 In those days came John the Baptist preaching in
the desert of Judæa;
2 "Repent," said he, "for the kingdom of heaven is
3 at hand." This John it was of whom it was said
through Isaiah, the prophet,
The voice of one who cries aloud in the desert,
"Prepare a way for the Lord,
Make the paths straight for him."[1]
4 This John wore a garment of camel's hair, and
a leather belt around his waist, and his food was
5 locusts and wild honey. Then Jerusalem began to
go out to him, and all Judæa, and the whole neigh-
6 borhood of the Jordan, and were baptized by him
in the river Jordan, confessing their sins.

Warning to Formalists

7 But when John saw that many of the Pharisees
and Sadducees were coming for baptism, he said:
"O brood of vipers! Who has warned you to flee

[1] Isa. 40 : 3.

8 from the wrath to come? Then bring forth fruit
9 worthy of repentance. And do not presume to say
to yourselves, 'We have Abraham as our father'—
I tell you that out of these very stones God is able
10 to raise up descendants for Abraham. And already
the axe is lying at the roots of the trees. Any tree,
therefore, that does not bear good fruit is cut down
11 and cast into the fire. I indeed am baptizing you
in water, unto repentance; but One is coming after
me, mightier than I, whose sandals I am not worthy
to carry. He will baptize you in the Holy Spirit
12 and in fire. His winnowing-fan is in his hand, and
he will thoroughly cleanse the threshing-floor. He
will store his wheat in the granary, but will burn up
the chaff in unquenchable fire."

The Baptism of Jesus

13 At that very time Jesus was on his way from
Galilee to the Jordan, to John, to be baptized by
14 him. But he tried to prevent him.

"It is I," he said, "who need to be baptized by
you, and are you coming to me?"

15 But Jesus answered, "Permit it now, for so it is
fitting for us to fulfil every religious duty."

16 Then he consented. And after Jesus was bap-
tized, as soon as he rose out of the water, lo! the
heavens opened, and he saw the Spirit of God de-
17 scending like a dove and alighting upon him, while
a voice from heaven said,

"This is my Son, the Beloved,
In whom I delight." [2]

[2] Ps. 2 : 7; Isa. 42 : 1.

IV

TEMPTATIONS IN THE WILDERNESS

First Temptation: In the Sphere of Bodily Appetites

1 Then Jesus was led up into the desert by the
2 Spirit, to be tempted by the devil. And after he had

fasted forty days and forty nights, he became
3 hungry. So the Tempter came and said to him,
"If you are the Son of God, bid these stones to become bread."
4 Jesus answered him,
"It is written, *Not by bread alone shall man live, but by every word that comes from the mouth of God.*"[1]

Second Temptation: In the Sphere of Intellectual Curiosity

5 Then the devil took him up into the Holy City and
6 stood him on the parapet of the Temple, and said to him:
"If you are the Son of God, throw yourself down; for it is written,

"He will give his angels charge over thee;
Upon their hands they will bear thee up,
Lest thou dash thy foot against a stone."[2]

7 "It is written again," answered Jesus, "*Thou shalt not tempt the Lord thy God.*"[3]

Third Temptation: In the Sphere of Personal Ambition

8 Then the devil took Jesus to a very high moun-
tain, and showed him all the kingdoms of the earth
9 and the glory of them, and said to him,
"All these will I give you, if you will fall down and worship me."
10 "Begone, Satan!" answered Jesus, "for it is written,

"*Thou must worship the Lord thy God, and Him only must thou serve.*"[4]

11 Then the devil left him, and behold! angels came and began ministering to him.

Jesus in Galilee

12 Now when Jesus heard that John had been
13 arrested, he withdrew into Galilee. He left Naza-
reth, and settled in Capernaum-by-the-Lake, near

[1] Deut. 8 : 3.
[2] Ps. 91 : 11, 12.
[3] Deut. 6 : 16.
[4] Deut. 6 : 13.

14 the borders of Zebulun and Naphtali, in order that
these words spoken through Isaiah the prophet,
might be fulfilled:
15 *Land of Zebulun, land of Naphtali;*
The road by the Lake; the country beyond Jordan;
Galilee of the Gentiles!
16 *The people who were dwelling in darkness*
Have seen a great light;
And on those who were dwelling in the land of the
shadow of death
Light has dawned.[5]

Jesus Calls Four Humble Disciples

17 From that time Jesus began to preach, saying,
"Repent, for the kingdom of heaven is near."
18 And as he was walking by the sea of Galilee, he
saw two brothers—Simon who is called Peter, and
Andrew, his brother—casting their net into the sea,
for they were fishermen.
19 "Come, follow me," said Jesus, "and I will make
20 you fishers of men." And they dropped their nets
at once, and followed him.
21 As he went farther on he saw two other brothers,
James the son of Zebedee, and John his brother, in
the boat with Zebedee their father, mending their
22 nets, and he called them. They immediately left the
boat and their father, and followed him.

First Preaching Tour in Galilee

23 Then Jesus went about through all Galilee, teach-
ing in the synagogues, and preaching the gospel of
the kingdom, and healing every kind of disease and
24 infirmity among the people. And his fame spread
throughout all Syria. They brought all the sick to
him, those who were suffering from various dis-
eases and troubles—demoniacs, epileptics, paralyt-
25 ics—and he healed them. Great crowds followed
him from Galilee, from the Ten Towns, from Jeru-
salem, and Judæa, and from beyond Jordan.

[5] Isa. 9 : 1, 2.

V

THE SERMON ON THE MOUNT

The Constitution of the Kingdom

Who Are the Really Blessed?

1 When he saw the crowds, he went up the moun-
tain, and when he had seated himself, his disciples
2 came to him, and opening his lips he began to teach
them, saying:
3 "Blessed are the poor in spirit, for the kingdom
of heaven is theirs.
4 "Blessed are those who mourn, for they shall be
comforted.
5 "Blessed are the gentle, for they shall inherit the
earth.
6 "Blessed are those who hunger and thirst for
righteousness, for they shall be completely satisfied.
7 "Blessed are the merciful, for they shall obtain
mercy.
8 "Blessed are the pure in heart, for they shall see
God.
9 "Blessed are the peacemakers, for they shall be
called sons of God.
10 "Blessed are those who have been persecuted in
the cause of righteousness, for theirs is the kingdom
of heaven.
11 "Blessed are you when they shall revile you, and
persecute you, and say all manner of evil against
12 you falsely, for my name's sake. Rejoice and exult
in it, because your reward is great in the heavens;
for so did they persecute the prophets before you.

Citizens of the Kingdom Are Salt and Light

13 "You are the salt of the earth; but if the salt
lose its savor, in what way shall it be salted? It
is henceforth good for nothing but to be thrown
14 out and trodden under foot of men. You are the
light of the world. A city built on a hilltop cannot
15 be hid; nor do men light a lamp, and put it under

the bushel, but on the lamp-stand, and it gives light
16 to all who are in the house. So let your light shine
before men that they may see the good you do, and
give glory to your Father who is in heaven.

Not to Destroy but to Fulfil

17 "Do not suppose that I am come to destroy the
Law or the Prophets. I am come not to destroy,
18 but to fulfil. In solemn truth I tell you that until
heaven and earth pass away, not an iota, not a
comma, will pass from the Law until all has taken
19 place. So whoever breaks one of these least com-
mandments, and teaches others to break them, will
be called least in the kingdom of heaven. But he
who keeps them and teaches them, he will be called
20 great in the kingdom of heaven. For I assure
you that unless your righteousness exceed that of
the Scribes and Pharisees, you will not find entrance
into the kingdom of heaven.

Anger and Murder

21 "You have heard that it was said to the ancients,
"*Thou shalt not commit murder*,[1] and
"*He who commits murder shall be liable to con-
demnation by the court;*
22 but I say to you that he who becomes angry with his
brother shall be liable to condemnation by the
court; and he who says to his brother 'Raca,' shall
be liable to condemnation by the Sanhedrin, while
he who curses his brother shall be liable to the
Gehenna of Fire.

Reconciliation, then Sacrifice

23 "If therefore when you are offering your gift
upon the altar, and there remember that your
24 brother has a grievance against you, leave there your
gift before the altar, and go and make friends with
your brother, first of all; then come and offer your
25 gift. Come to terms with your opponent quickly,
while you are yet with him on the way [to the

[1] Exod. 20 : 13.

court], to prevent your opponent from handing you
over to the judge, and the judge to the jailer, and
26 so you be thrown into prison. I tell you truly that
you would certainly not get out from there until
you had paid back the last cent.

Lust in a Look

27 "You have heard that it was said,
"Thou shalt not commit adultery.[2]
28 But I say to you that whoever looks with lust at a
woman has already committed adultery with her
29 in his heart. And if your eye, your right eye,
entices you to sin, pluck it out and cast it from you.
It is better for you to lose one of your bodily organs
than for your whole body to be cast into the pit.
30 And if your right hand entices you into sin, cut it
off and cast it from you; for it is better for you
to lose one of your bodily organs, than to have
your whole body go down into the pit.

Divorce

31 "It was also said,
"Whoever divorces his wife must give her a bill of separation.[3]
32 But I tell you that any one who divorces his wife,
except on the ground of unchastity, makes her an
adulteress, and whoever marries her when so di-
vorced, commits adultery.

Profanity

33 "Again you have heard that it was said to the
men of old,
"You must not forswear yourselves, but must perform your vows to the Lord.[4]
34 But I say to you, swear not at all; neither by the
35 sky, for it is God's throne; nor by the earth, for it is
the footstool of his feet; nor by Jerusalem, for it is
36 the city of the Great King. Nor must you swear
by your head, since you cannot make one hair

[2] Exod. 20 : 14.
[3] Deut. 24 : 3.
[4] Exod. 20 : 7; Num. 30 : 2; Deut. 23 : 21.

37 white or black. But let your word be simply 'Yes' or 'No'; anything beyond this comes from the Evil One.

Not Retaliation, but Generosity

38 "You have heard that it was said,
"*An eye for an eye, a tooth for a tooth.*[5]
39 But I tell you not to retaliate the injury; but whoever strikes you on the right cheek, turn the other
40 to him also; and if any one wants to go to law with you and takes away your coat, let him take your
41 cloak also. Whoever impresses you to go one mile,
42 go two miles with him. Give to him who asks, and from him who wants to borrow from you, do not turn away.

Love for Hate

43 "You have heard that it was said,
"*You shall love your neighbor and hate your enemy.*[6]
44 But I say to you, love your enemies, and pray for
45 those who persecute you. So you will become sons of your heavenly Father; for he makes his sun to rise upon sinners as well as saints, and sends
46 rain upon the unjust and the just. For if you love only those who love you, what reward have you?
47 Even the tax-gatherers do that, do they not? And if you show courtesy to your brother only, what are you doing more than others? Even the Gentiles
48 do that, do they not? You then must be perfect, as your heavenly Father is perfect."

[5] Exod. 21 : 24.
[6] Lev. 19 : 18.

VI

REALITY IN RELIGION

Hidden Good Deeds

1 "Be careful not to do your good deeds in the sight of men, in order to be observed by them. If you do, you have no reward with your heavenly
2 Father. And whenever you give alms, do not sound

a trumpet before you as the hypocrites do in the synagogues and streets, in order that men may praise them. In solemn truth I tell you they al-
3 ready have their reward in full. But when you give alms, do not let your right hand know what
4 your left is doing, so that your alms may be in secret; and your Father who sees in secret will reward you openly.

Secret Prayer

5 "And whenever you pray, do not be like the hypocrites. For they love to stand and pray in the synagogues and on the corners of the avenues, in order that men may see them. In solemn truth I tell you
6 that they already have their reward in full. But you, when you pray, go into your own room and shut your door; pray to your Father who is in secret, and your Father who sees in secret will reward you.

Reality in Prayer

7 "While praying do not say the same words over and over again, as the Gentiles do, for they suppose that by their much speaking they will gain atten-
8 tion. Do not be like them, for your Father knows
9 what you need before you ask him. So pray in this way:

The "Lord's Prayer"

"Our Father who art in heaven,
May thy name be hallowed,
10 thy kingdom come,
and thy will be done,
On earth, as in heaven.
11 Give us today
our bread for the day before us;
12 And forgive us our debts
as we also have forgiven our debtors;
13 And lead us not into temptation,
but deliver us from the Evil One;
[For thine is the kingdom and the power
and the glory. Amen.] [1]

[1] The words in brackets are not found in the earliest manuscripts.

Forgiving and Forgiven

14 "For if you forgive men their offenses against
15 you, your heavenly Father will forgive you also; but if you do not forgive men their offenses, neither will your heavenly Father forgive you your offenses.

Fasting before God

16 "When you fast, do not look downcast like the hypocrites; for they disfigure their faces so that it may be apparent to men that they are fasting. In solemn truth I tell you, they already have received
17 their reward. But when one of you fasts, let him
18 anoint his head and wash his face, so that he may not appear to men to be fasting, but to his Father who is in secret; and his Father who sees in secret will reward him.

The Heart is with the Treasure

19 "Store up for yourselves no treasures on earth,
20 where moth and rust consume, and where thieves break through and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break
21 through nor steal. For wherever your treasure is, there will your heart be also.

The Inner Light

22 "The lamp of the body is the eye. Therefore if your eye is sound, your whole body will be well
23 lighted; but if your eye is unsound, your whole body will be darkened. If then the very light within you is darkness, how dense is that darkness!

No Divided Allegiance

24 "No slave can serve two masters, for either he will hate the one and love the other, or he will pay heed to the one and despise the other. You cannot be the slaves both of God and of gold.

He Cares, so Do Not Worry

25 "For this reason I say to you, do not be anxious about your life, inquiring what you shall eat or

what you shall drink, nor yet for your body, inquiring what you shall wear. Is not your life more than its food, and your body than its cloth-
26 ing? Behold! the birds in the sky! They neither sow, nor reap, nor gather into barns, yet your heavenly Father feeds them; and are not you worth
27 more than they? Which one of you by being anxious is able to add even one cubit to his stature?
28 Why be anxious then about clothing? Consider the lilies of the field, how they grow. They toil not,
29 neither do they spin. But I say to you that not even Solomon in all his glory was robed like one of
30 these. If God then so clothes the grass of the field, which blooms today, and tomorrow is cast into the oven, will he not much more clothe you,
31 you of little faith? Then do not be anxious, saying, 'What shall we eat?' or 'What shall we
32 drink?' or 'What shall we wear?' For all these are things that the Gentiles are eagerly seeking; for your heavenly Father knows that you have need of
33 them all. But continue to seek first his kingdom and his righteousness, and all these things shall be
34 added to you. Do not then be anxious about tomorrow, for tomorrow will bring its own anxieties. Enough for each day are its own troubles."

VII

SOME FUNDAMENTAL CONTRASTS

The Mote in the Eye

1 "Judge not, that you may not be judged, your-
2 selves; for with what judgment you judge, you will be judged, and in what measure you measure, others
3 will measure to you. And why do you look at the mote in your brother's eye, and fail to notice the
4 beam which is in your own eye? Or how will you say to your brother, 'Permit me to remove the mote from your eye,' when, behold, the beam is in your
5 own eye? Hypocrite! First cast out the beam from

your own eye, and then you will see clearly how to cast the mote out of your brother's eye.

Pearls before Swine

6 "Do not give what is holy to the dogs, nor cast your pearls before swine; lest in turn they trample them under their feet, and then turn and attack you.

Prayer's Magna Charta

7 "Ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you.
8 For every one who asks receives, and he who seeks finds, and to him who knocks the door is opened.
9 What man of you is there who, when his son asks
10 a loaf, will give him a stone? or if his son asks
11 for a fish, will offer him a snake? If you then, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father
12 give good gifts to those who ask him? Therefore, everything that you would have men do to you, do you also the same to them; for this is the Law and the Prophets.

Life's Steep Road

13 "Enter by the narrow gate; for broad is the gate and wide the road that leads to destruction, and
14 many are they who go in by it; but the gate is narrow and the road is steep, which leads to life, and they are few who find it.

Truth's Pragmatism

15 "Beware of false prophets who come to you in sheep's clothing, but within they are ravening
16 wolves. By their fruits you will know them. Are
17 grapes gathered of thorns, or figs of thistles? No, every good tree bears good fruit, but a worthless
18 tree bears bad fruit. A good tree cannot bear bad fruit; neither can a worthless tree bear good fruit.
19 Every tree which does not bear good fruit is cut
20 down and cast into the fire. Hence it is by their fruit you will know them.

Obedience, the Eye of the Soul

21 "Not every one who says to me, 'Lord, Lord,' will
enter into the kingdom of heaven, but he who does
22 the will of my Father who is in heaven. Many in
that Day will say to me,
"'Lord, Lord, have we not prophesied in your
name, and in your name cast out demons, and in
your name done many mighty works?'
23 "Then I will tell them plainly,
"'I never knew you; depart from me, you work-
ers of iniquity.'

A Rock Foundation

24 "Every one who hears my words and does them
I will liken to a wise man who built his house upon
25 the rock. And the rain descended, and the floods
came, and the winds blew, and beat upon that house,
but it fell not, for it was founded upon the rock.
26 And every one who hears these words of mine and
does them not, I will liken to a foolish man, who
27 built his house upon the sand. And the rain de-
scended, and the floods came, and the winds blew,
and beat upon that house, and it fell, and great
was the fall of it."
28 Now when Jesus had finished his discourse, the
29 crowds were astounded at his teaching, for he was
teaching them as one having authority, and not as
their scribes taught them.

VIII

A DAY OF MIRACLES BY THE SEA

A Leper Cleansed

1 As he went down from the mountain, great crowds
2 followed him. And behold! a leper came and knelt
before him, saying,
"Lord, if you choose, you can make me clean."
3 Jesus stretched out his hand and touched him.
"I do choose," he said, "become clean," and im-
mediately he was cleansed of his leprosy.

4 Jesus said to him, "See that you tell no one, but go, show yourself to the priest, and offer the gift which Moses commanded, as an evidence to them."[1]

Cure of a Roman Officer's Slave

5 When he entered Capernaum, an army captain
6 came, and entreated him, saying,
"Lord, my slave at home is lying ill with paralysis, in terrible agony."
7 "I will come and heal him," said Jesus.
8 "Lord," said the captain in reply, "I am not worthy to have you under my roof, but speak the
9 word only, and my slave will be cured. For I myself also am a man under authority, and I have soldiers under me. To one man I say 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it."

Faith Found in an Outsider

10 As Jesus listened to this reply he was astonished, and said to those who followed him:
"In solemn truth I tell you that I have not found
11 faith like this in any Israelite. I tell you that many will come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the
12 kingdom of heaven, but the sons of the kingdom will be cast out into the outer darkness; there will be the wailing and the gnashing of teeth."
13 Then Jesus said to the captain: "Go! As you have believed, so be it unto you." And his slave was healed in that very hour.

Peter's Wife's Mother Healed

14 When Jesus came into Peter's house, he found his
15 wife's mother prostrated with fever. He touched her hand, and the fever left her; and she arose and waited upon him.

Miracles at Eventide

16 At evening-time they brought to him many demoniacs. He cast out the demons with a word, and

[1] Lev. 14 : 4.

17 healed all who were ill, that the word spoken
through Isaiah the prophet might be fulfilled,
He took upon himself our weaknesses, and bore
the burden of our diseases.[2]

The Homeless Saviour

18 When Jesus saw the great crowds about him, he
19 had given directions to cross to the other side, when
a Scribe came up and said to him,
"Teacher, I will follow you wherever you go!"
20 "Foxes have their holes," answered Jesus, "and
wild birds their roosting-places, but the Son of man
has not where to lay his head."

The Dead to Bury the Dead

21 Another of his disciples said to him,
"Lord, allow me first to go and bury my father."
22 "Follow me," Jesus said to him, "and leave the
dead to bury their own dead."

The Winds and the Waves Obey Him

23 Then he went on board a fishing-boat, his dis-
24 ciples accompanying him; and behold, a sudden
storm arose on the sea, so that the boat began to
25 be buried by the waves. But he was asleep. And
they came and woke him, saying:
"Lord, save us! We are drowning!"
26 "Why are you afraid?" he said, "you men of
little faith!"
Then he rose and rebuked the winds and the
27 sea, and there came a great calm. But the men
were amazed, saying,
"What manner of man is this, that even the
winds and the sea obey him?"

Two Demoniacs Cured

28 When he arrived on the other side, in the country
of the Gadarenes, he was met by two demoniacs
who were coming out of the tombs. They were so
violently fierce that no one dared pass along that
road.

[2] Isa. 53 : 4.

29 "You Son of God," they shouted, "what have
you to do with us? Are you come to torment us be-
fore the time?"
30 Now there was, at some distance from them, a
31 herd of many swine feeding; and the demons began
entreating him.
"If you are going to drive us out," they said,
"send us into that herd of swine."
32 He answered, "Go!"

Property vs. Persons

So they came out of the men, and went into the
swine, and behold! the entire herd rushed headlong
down from the cliff into the sea, and perished in the
33 water. The swineherds fled. They went away into
the city and told all about it, and what had befallen
34 the demoniacs. At once all the citizens came out
to meet Jesus; and when they had seen him, they
begged him to move away from their country.

IX

THE GALILEAN CIRCUIT

A Paralytic Borne of Four

1 So he went on board, crossed the sea, and came to
his own city.
2 And here they brought to him a paralytic lying
on a bed. When Jesus saw their faith he said to
the paralytic,
"Courage, son, your sins are forgiven."
3 And behold! certain scribes said to themselves,
"This man is blaspheming."
4 And because Jesus knew well their thought, he
said:
5 "Why do you think evil in your hearts? For
which is easier, to say 'Your sins are forgiven,' or
6 to say, 'Rise and walk'? But that you may know
that the Son of man has power on earth to for-
give sins"—he then says to the paralytic,

"Rise, take up your bed, and go to your home."
7,8 And he rose and went to his home. But all the crowd were awestruck, and glorified God, who had given such power to men.

Calling Publicans and Sinners

9 As Jesus was passing thence, he saw a man called Matthew sitting at the tax-office, and said to him,
"Follow me."
10 And he rose and followed him. And while he was at table in Matthew's house, there came many tax-gatherers and sinners, and they dined with Jesus
11 and his disciples. When the Pharisees saw it, they kept saying to his disciples,
"Why does your Teacher eat with the tax-gatherers and sinners?"
12 "It is not those who are well," said Jesus, when he heard this, "but the sick, who need a doctor.
13 But go and learn what this means,
"It is mercy I desire, and not sacrifice;[1]
for I am come not to call just men, but sinners."

A Question about Fasting

14 At that time the disciples of John came and asked him, "Why are we and the Pharisees always fasting, while your disciples are not?"

The Gospel, a Joyous Ferment of New Life

15 "Can the friends fast at a wedding-feast," said Jesus, "so long as the bridegroom is with them? But the days will come when the bridegroom has been taken from them, and then they will fast.
16 No one ever sews a piece of undressed cloth on an old cloak. If they did, the patch put on to fill it up would tear away from the cloak, and the rent
17 be made worse. Nor do they put new wine into old wine-skins; if they did, the wine-skins would split, the wine would run out, and the skins be ruined. Instead, they put new wine into fresh wine-skins, and both are preserved."

[1] Hosea 6 : 6.

A Ruler's Faith

18 As he was saying these words to them, a ruler came up and knelt before him, saying:
"My daughter has just died; but come, put your hand upon her, and she will live."
19 And Jesus rose and followed him, and so did his disciples.

The Touch of Faith

20 But a woman who had had a hemorrhage for twelve years came up behind him, and touched the
21 tassel of his cloak. For she said to herself,
"If only I can touch his cloak, I shall be cured."
22 But Jesus turned and saw her and said,
"Be of good courage, daughter, your faith has healed you."
And the woman was healed from that hour.

"Little Daughter, Rise"

23 Now when Jesus had come into the house of the ruler, and had seen the flute-players and the wailing crowd, he said,
24 "Leave the room, for the little girl is not dead, she is sleeping."
And they began laughing at him.
25 When, however, the crowd had been driven out, he went in and took her hand, and the little girl
26 woke up. And the report of this spread throughout that whole region.

Two Blind Men See

27 And as he went on from thence two blind men followed Jesus, crying,
"Have pity on us, Son of David!"
28 And when he had gone indoors, they came to him.
"Do you believe that I can do this?" asked Jesus.
"Yes, Lord," they answered.
29 Then he touched their eyes, saying,
"According to your faith be it unto you," and their eyes were opened.
30 Jesus charged them sternly, saying,
"See to it that you let no one know."

31 But they went and published his fame in that whole region.

A Dumb Demoniac Speaks

32 And as they were departing a dumb demoniac
33 was brought to him, and when he had driven out the demon, the dumb spoke. The crowds were amazed, saying,

"Never was such a thing seen in Israel!"

34 But the Pharisees kept saying,

"It is in the power of the Prince of the demons that he is casting out demons."

The Second Galilean Circuit

35 And Jesus continued to go throughout all the cities and towns, teaching in the synagogues, preaching the gospel of the kingdom, and healing every kind
36 of disease and infirmity. And when he saw the crowds he had compassion on them because they were distressed and fainting, like sheep without a
37 shepherd. And he said to his disciples:

"Therefore Pray"

"The harvest is great, but the laborers are few;
38 therefore beseech the Lord of the harvest to thrust forth laborers into his harvest field."

X

CALL AND COMMISSION OF THE TWELVE APOSTLES

Choosing Twelve Missionaries

1 And when he had called his twelve disciples to him, he gave them power over evil spirits, to cast them out, and to heal every kind of disease and infirmity.

2 These are the names of the apostles (missionaries):[1]

[1] The words "apostle" and "missionary" mean the same thing. The first word is derived from the Greek; the second, from the Latin.

First, Simon who is called Peter, and Andrew, his brother;
James the son of Zebedee, and John, his brother;
3 Philip and Bartholomew;
Thomas, and Matthew, the tax-gatherer;
James, the son of Alphæus, and Lebbæus, whose surname is Thaddeus;
4 Simon the Zealot, and Judas Iscariot who betrayed him.
5 These men, the Twelve, Jesus sent forth, after giving them the following instructions:

The Kingdom Is at Hand

"Do not go among the Gentiles, or enter any
6 Samaritan town, but rather be on your way to the
7 lost sheep of the house of Israel. As you go, preach, saying, 'The kingdom of heaven is at hand.'
8 Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give.
9 Take no gold or silver or coppers in your purses;
10 not even a bag for the journey, or a change of clothes, or sandals, or even a stick; for the worker is worth his rations.

Directions for the Journey

11 "Into whatever city or town you enter, inquire for some worthy person there, and stay with him
12 until you leave. When you enter the house, salute
13 it; and if the house is worthy let your blessing rest upon it; but if it be unworthy, let your blessing
14 return to you. And whoever will not receive you or listen to your words, as you go out from that house or that city, shake off the very dust from your
15 feet. I tell you solemnly it will be more tolerable for Sodom and Gomorrah in the Day of Judgment than for that town.

Hardships to Be Expected

16 "Behold, it is I who am sending you forth like sheep among wolves. Be then as wary as serpents
17 and as guileless as doves. But beware of men!

For they will give you up to the Sanhedrin, and
18 flog you in their synagogues. And you will be
taken before governors and kings for my sake, as a
19 testimony to them and to the Gentiles. But when-
ever they apprehend you, do not be anxious about
how you shall speak or what you shall say; for it
will be given you in that very hour what to say.
20 For it will not be you who is speaking, but the
21 Spirit of your Father who speaks in you. And
brother will betray brother to death, and a father
his child; and children will rise up against their
22 parents and put them to death. You will be hated
by all men because of my name; and he who en-
23 dures to the end shall be saved. But when they
persecute you in one city, flee to the next. In
solemn truth I tell you that you shall not have
completed the cities of Israel, before the Son of
man comes.

Fear Not; Your Father Knows

24 "A pupil is not above his teacher, nor a slave
25 above his master. It is enough for the pupil to fare
like his teacher, and the slave like his master. If
they have called the Master of the house Beelzebub,
26 how much more, the members of his household. So
do not fear them; for there is nothing concealed
which shall not be revealed, nor anything secret
27 which shall not become known. What I am telling
you in the darkness, do you speak in the light; and
what is whispered in your ear, proclaim upon the
housetops.

The God of the Infinitely Little

28 "Do not be afraid of those who kill the body, but
cannot kill the soul; but fear rather him who can
29 destroy both soul and body in Gehenna. Are not
two sparrows sold for a half-penny? Yet not one
of them will fall to the ground without your Father.
30 The very hairs on your head are all numbered.
31 Cease to be afraid! You are of greater value than
many sparrows.

Cost of Serving Christ

32 "Every one, then, who will confess me before
men, I also will confess before my Father who is in
33 heaven. But whoever disowns me before men, I
also will disown before my Father who is in heaven.
34 Do not suppose that I am come to bring peace on
the earth; I am come not to bring peace, but a
35 sword. For I came to set

"a man against his father, a daughter against
her mother, a daughter-in-law against her mother-
36 *in-law; and a man's own household will be his*
enemies.[2]

37 He who loves father or mother more than me is
not worthy of me; and he who loves son or daughter
38 more than me is not worthy of me; and he who
does not take his cross and follow after me is not
39 worthy of me. He who has saved his life shall
lose it; and he who has lost his life for my sake
shall find it.

Reward of Serving Christ

40 "Whoever receives you is receiving me, and he
who receives me is receiving Him who sent me.
41 Whoever receives a prophet because he is a prophet,
shall receive a prophet's reward; and whoever re-
ceives a righteous man because he is a righteous
42 man, shall receive a righteous man's reward. And
whoever gives to drink to one of these little ones a
cup of cold water only, because he is a disciple, I
tell you in solemn truth, he shall not lose his
reward."

[2] Micah 7 : 6.

XI

JESUS' TESTIMONY TO JOHN

John's Questionings in Prison

1 After finishing his instructions to his twelve dis-
ciples, Jesus left that place, in order to teach and
2 to preach in the neighboring cities. But when John

heard, in the prison, what the Christ was doing, he sent by some of his disciples to ask him,
3 "Are you the Coming One, or are we to look for some one else?"

The Gospel's Irrefutable Proofs

4 "Go and tell John," was Jesus' answer, "what
5 you hear and see: the blind are seeing, the lame are walking, the lepers are cleansed, the deaf are hearing, the dead are being raised up, and the gospel is
6 being preached to the poor. And blessed is the man who finds no cause of stumbling in me."
7 As these men started to go away, Jesus began to speak to the throngs, about John.

A Voice in the Desert

8 "What did you go out into the desert to behold?" he asked; "A reed shaken by the wind? If not, what did you go out to see? A man clothed in soft raiment? Behold, those who wear soft raiment
9 dwell in kings' palaces! But why did you go? To see a prophet? I tell you, yes, and more than a
10 prophet; for this is he of whom it is written:

"Behold, I send my messenger before thy face,
And he will prepare thy road for thee.[1]

11 "In solemn truth I tell you that there has not arisen among those born of women a greater than John the Baptist; yet one of the least in the king-
12 dom of heaven is greater than he. From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by
13 storm. For the prophets and the Law prophesied
14 until John; and, if you are willing to receive it,
15 he is the Elijah who was to come. Let all who have ears, listen!

The Jews Like Perverse and Petulant Children

16 "To what shall I compare this generation? It is like little children sitting in the market-place,
17 who call to the other children, saying:

[1] Mal. 3 : 1.

"'We have piped to you and you have not danced;
We have wailed, but you have not beaten your breasts.'
18 For John came neither eating nor drinking, and
19 they said, 'He has a demon'; and the Son of man came eating and drinking, and they say, 'Lo, a glutton and a wine-drinker, a friend of tax-gatherers and sinners!' Nevertheless, Wisdom is justified by her deeds."

Sinning Against Light

20 Then he began to upbraid the cities in which most of his mighty works had been done, because they had not repented:
21 "Woe unto you, Chorazin! Woe unto you, Bethsaida! Because if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented, long ago, in sackcloth
22 and ashes. Moreover, I tell you it will be more tolerable for Tyre and Sidon in the Day of Judgment, than for you.
23 "And you too, Capernaum! Will you be exalted even to heaven? You shall go down to the Place of Death! For if the mighty works had been done in Sodom which have been done in you, it would have
24 remained until this day. I tell you, it will be more tolerable for the land of Sodom in the Day of Judgment, than for you."

Hidden from the Wise and Prudent

25 At that time Jesus answered and said:
"I praise thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and wary, and hast revealed them to the children.
26 Even so, Father, for so it seemed good in thy sight.

A Sublime Assertion of Christ's Deity

27 "Everything has been handed over to me by my Father; neither does any one know the Son, except the Father, nor any one know the Father except the Son, and those to whom the Son chooses to re-

28 veal Him. Come unto me, all who labor and are
29 heavy laden, and *I* will give you rest. Take my
yoke upon you and learn of me, for I am gentle
and humble in heart, and you will find rest for
30 your souls. For my yoke is easy, and my burden
is light."

XII

A DAY OF TEACHING BY THE SEA

The Sabbath Is for Man

1 At that time Jesus walked through the wheat-
fields one Sabbath Day; and his disciples were
hungry, and began to pluck some ears of wheat and
2 to eat them. But the Pharisees, when they per-
ceived it, said to him:

"Look! Your disciples are doing what it is not lawful to do on the Sabbath!"

The Son of Man Lord of the Sabbath

3 "Have you not read," answered Jesus, "what
David did when he was hungry, and his men, too?
4 How he went into the House of God, and there
they ate the loaves of the Presence, which neither
he nor his men were permitted to eat, but the priests
5 only?[1] Have you not read in the Law how on the
Sabbath the priests in the Temple break the Sab-
6 bath and are guiltless? But I tell you that One
7 is here who is greater than the temple. And if
you knew what this means,

"It is mercy I desire, not sacrifice,[2]

8 you would not have condemned the guiltless. For
the Son of man is Lord of the Sabbath."

The Man with a Withered Hand

9 As he passed along he went into their synagogue,
10 and there he saw a man with a withered hand.
And in order to get a charge against him they
asked him,

[1] 1 Sam. 21 : 1-6.
[2] Hos. 6 : 6.

"Is it permitted to heal on the Sabbath?" (So that they might have something to accuse him.)

11 "Is there a man of you," he replied, "who has but a single sheep, who will not lay hold of it and lift it out, if it falls into a pit on the Sabbath
12 Day? And how much more is a man worth than a sheep? Therefore it is right to do good on the Sabbath."

13 Then he said to the man,
"Stretch out your hand."

14 The man stretched it out, and it had become sound like the other. But when the Pharisees came out, they consulted together how they might destroy him.

The "Terrible Meek"

15 So when Jesus knew it, he withdrew from that
16 place, and numbers of people followed him. He cured them all; but he strictly forbade them to
17 blaze abroad his doings, that the word spoken through Isaiah, the prophet, might be fulfilled:

18 *Behold my servant whom I have chosen,*
My beloved, in whom my soul delights;
I will breathe my spirit upon him,
And he shall announce justice to the Gentiles.
19 *He will not strive nor cry aloud,*
Nor shall any one hear his voice in the streets.
20 *The bruised reed he will not break;*
The dimly burning wick he will not quench;
Till he has led justice on to victory.
21 *And in his name shall the Gentiles hope.*[a]

He Heals a Dumb Demoniac

22 Then they brought to him a blind and deaf demoniac; and he healed him, so that the dumb both
23 spoke and saw. And all the crowds were amazed, and began to say,
"Can this be the Son of David?"

24 When the Pharisees heard it they said,
"It is only by the aid of Beelzebub, the Prince of the demons, that this fellow is driving out demons."

[a] Isa. 41 : 8; 42 : 1-4.

25 Because Jesus knew what was in their minds, he said to them:

A Kingdom Divided Against Itself

"Any kingdom divided against itself will become desolate; and any city or household divided
26 against itself will not stand. So if Satan drives out Satan, he is divided against himself; how then
27 will his kingdom stand? And if I am casting out demons in the power of Beelzebub, in whose power do your sons cast them out? So they themselves
28 shall be your judges. But if it is in the power of the Spirit of God that I am casting out demons,
29 then the kingdom of God is already upon you. Or how can any one enter the strong man's house and carry off his goods without first binding the strong man? Then he can rob his house.

The Sin Which Hath Never Forgiveness

30 "He who is not with me is against me; and he
31 who is not gathering with me, scatters. Therefore I tell you that every sin and blasphemy shall be forgiven men; but the blasphemy against the Holy
32 Spirit shall not be forgiven. And if any man say a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in that which is to come.

Words Reveal Character

33 "Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for
34 by its fruit the tree is known. You generation of vipers! How can you speak good, when you are evil? For the mouth speaks what the heart is full
35 of. A good man out of his good treasure brings
36 forth good; and from his evil treasure a bad man brings out evil. I tell you that for every careless word that men speak they shall give account
37 on the day of judgment. For by your words you will each be justified, and by your words be condemned."

The Pharisees Seek a Sign

38 Then some of the Scribes and Pharisees accosted him.

"Teacher," they said, "we want to see some sign from you."

39 In reply Jesus told them:

"An evil and faithless generation seeks a sign, and no sign will be given them except the sign of
40 the prophet Jonah. For just as Jonah was three days and three nights in the sea-monster's belly, so the Son of man will be three days and three
41 nights in the heart of the earth. The men of Nineveh will stand up in the Judgment with this generation and condemn it, because they repented under the preaching of Jonah, and lo! a greater
42 than Jonah is here! The Queen of the South will rise in the judgment with this generation, and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is here!

The Empty Heart

43 "Whenever an unclean spirit leaves a man, it wanders through waterless places, seeking rest but
44 finding none. Then it says,

"'I will go back to my house which I left';
and on arrival finds it empty, swept, and garnished.
45 Then it goes and brings with it seven other spirits worse than itself; and they enter in and dwell there. And the last state of that man is worse than the first. So shall it be with this wicked generation."

Behold! My Mother, My Brothers!

46 While he was still talking to the crowd, his mother and brothers were standing outside, desir-
47 ing to speak to him. So some one told him,

"Your mother and your brothers are standing outside, and wanting to speak to you."

48 But he answered the man who told him,

"Who is my mother, and who are my brothers?"

49 And stretching his hand toward his disciples, he said,
50 "Behold my mother and my brothers! For whoever does the will of my Father in heaven, is my brother and sister and mother."

XIII

A DAY OF PARABLES BY THE SEA

Seven Parables on the Kingdom

1 On that same day, after Jesus had left the house,
2 he took his seat on the seashore; and such a great crowd gathered about him that he got into a boat and sat in it, while all the crowd stood on the beach.
3 Then he told them many truths in parables.

1. Parable of the Sower

"Behold," he said, "the sower went forth to sow;
4 and as he sowed, some seed fell by the roadside and
5 the birds came and ate it. Some fell on rocky ground where there was not much earth. Now because it had no depth of soil, it sprang up at once;
6 but when the sun rose it was scorched, and withered
7 away because it had no root. Some fell among thorns, and the thorns sprang up and choked it.
8 But some fell on good soil, and bore a crop, some
9 a hundredfold, some sixty, some thirty. He who has ears, let him hear!"

Why Jesus Used Parables

10 Now when his disciples came up to him, they said,
11 "Why do you speak to them in parables?"
Jesus answered:
"To you it has been granted to understand the mysteries of the kingdom of heaven; but to them
12 it has not been granted. For whoever holds, to him shall more be given, and he shall have abun-

dance; but whoever does not hold, from him shall
13 be taken away even what he holds. This is why I
speak to them in parables, because seeing they do
not see, and hearing they do not hear, nor do they
14 understand. And in them is being fulfilled that
prophecy of Isaiah which says:

"*Hearing you will hear and not understand;*
Seeing you will see and not perceive;
15 *For the heart of this people is made fat,*
Their ears are dull of hearing;
Their eyes, too, have they closed,
Lest some day their eyes should perceive,
And their ears should hear,
And their heart should understand and turn,
And I should heal them.[1]

16 "But happy are your eyes, because they see, and
17 your ears because they hear. In solemn truth I tell
you that many prophets and holy men have longed
to see what you are looking upon, and have seen it
not, and to hear what you are hearing, and have
not heard it.

Parable of the Sower Explained

18 "Listen then, to the parable of the sower.
19 Whenever any one hears the message of the king-
dom, and does not understand it, the Evil One comes
and snatches away what was sown in his heart
20 This is the seed sown by the wayside. And the
seed sown upon rocky ground is he who hears the
21 word, and at once receives it with joy. But he has
no root in himself; he continues for a time, but when
trouble arises, or persecutions, on account of the
22 word, at once he stumbles and falls. And the seed
sown among thorns is he who hears the word, but
the anxieties of the age and the deceitfulness of
riches choke the word, and it becomes unfruitful.
23 But the seed sown in good soil is he who hears the
word and understands it, who indeed bears fruit,
and makes now an hundredfold, now sixty, now
thirty."

[1] Isa. 6 : 9, 10.

2. Parable of the Tares

24 He told them another parable:
"The kingdom of heaven," he said, "is like a
25 man who sowed good seed in his field; but while
men were asleep his enemy came and sowed tares
26 among his wheat and went away. And when the
blade shot up and formed the wheat-kernel, then
27 the tares also appeared. The slaves of the owner
went to him and said:
"'Was it not good seed, sir, that you sowed in
your field? From whence then, do you get tares?'
28 "'It is an enemy who has done this,' he answered.
"The slaves said to him, 'Do you want us to go
and collect them?'
29 "'No,' he answered, 'for fear lest while you are
collecting the tares, you at the same time pull up
30 the wheat. Let both grow together until harvest,
and at harvest-time I will tell the reapers to first
gather the tares and tie them in bundles for burn-
ing, but to bring all the wheat into my store-house.'"

3. Parable of the Mustard-seed

31 He set forth to them another parable, saying:
"The kingdom of heaven is like a mustard-seed
32 which a man took and planted in his field. This
is indeed the smallest of seeds, but when it is grown
it is greater than any herb, and becomes a tree,
so that the winged things of the sky come and roost
in its branches."

4. Parable of the Leaven

33 He told them another parable. He said,
"The kingdom of heaven is like leaven which a
woman took and hid in three measures of flour
until the whole was leavened."
34 Jesus told all this to the crowd in parables; in-
35 deed he never spoke to them except in parables in
fulfilment of the word spoken by the prophet,

I will open my mouth in parables,
I will utter things kept secret since the founda-
tion of the world.[2]

[2] Ps. 78 : 2.

36 After he had sent the people away and gone into the house, his disciples came to him and said,

Explanation of the Parable of the Weeds

"Explain to us the parable about the weeds in the field."

37 "The sower of the good seed," he answered, "is
38 the Son of man; the field is the world; the good seed is the sons of the kingdom; the weeds, the sons
39 of the Evil One. The enemy who sows the weeds is the devil. The harvest is the end of the age. The
40 reapers are the angels. Just as the weeds are collected together and burnt with fire, so will it be at
41 the end of the age. The Son of man will send forth his angels, and they will gather out of his kingdom
42 all hindrances, and whoever practises iniquity, and will throw them into the fiery furnace. There will
43 be the weeping and the gnashing of teeth. And then shall the just shine forth like the sun in the kingdom of their Father. Let him who has ears to hear, listen!

5. Parable of the Buried Treasure

44 "The kingdom of heaven is like a treasure buried in the ground, which a man finds but buries again, and then in his joy goes and sells all that he has and buys that land.

6. Parable of the Pearl

45 "Again, the kingdom of heaven is like a merchant
46 in search of beautiful pearls. When he finds one of great price, he goes away and sells everything he has and buys it.

7. Parable of the Net

47 "Again, the kingdom of heaven is like a net that was cast into the sea and gathered fish of every
48 kind. When it was full they hauled it upon the beach, and sat down and sorted the good fish into
49 baskets, but threw the worthless fish away. So will it be at the end of the age. The angels will go forth and separate the wicked from the right-

50 eous, and fling them into the furnace of fire. There shall be the weeping and the gnashing of teeth.
51 "Have you understood all this?" he asked.
"We have," they answered him.
52 "Then," said he, "every scribe who has been instructed in the kingdom of heaven is like a householder who brings out of his storehouse new things and old."

Is Not This the Carpenter's Son?

53 After Jesus had finished these parables, he with-
54 drew from that place, and came into his own country, where he continued teaching the people in their synagogues, until they were amazed.
"Where did he get such wisdom?" they said,
55 "and such wondrous powers? Is not this the carpenter's son? Is not his mother called Mary? and his brothers James and Joseph and Simon and
56 Judas? Are not his sisters all living among us? Where, then, did he get all these powers?"
57 This kept them from believing in him. Wherefore Jesus said,
"A prophet is not without honor except in his own country and among his own family."
58 And he did no mighty works there, because of their lack of faith.

XIV

NATURE'S LORD, AND MAN'S

Herod's Guilty Conscience

1 Just then Herod, the Tetrarch, heard of Jesus' fame, and said to his courtiers:
2 "This man is John the Baptist; he is risen from the dead. That is why miraculous powers are working through him."
3 For Herod had apprehended John, shackled him, and thrust him into prison on account of Herodias,
4 his brother Philip's wife, because John kept telling him,
"It is not right for you to have her."

Salome's Dance of Death

5 And although he wished to kill John, he feared
the people, for they considered John a prophet.
6 But on Herod's birthday, the daughter of Herodias
7 danced before the company, and so pleased Herod
that he promised with an oath to give her what-
8 ever she asked for. So, prompted by her mother,
the girl said,

"Give me at once, upon a dish, the head of John the Baptist."

John's Disciples Tell Jesus

9 The king was displeased because of this, but be-
cause of his oaths and his guests he ordered it to
10 be given her. He sent and beheaded John in prison;
11 the head was brought on a dish, and given to the
12 young girl, who took it to her mother. Then John's
disciples went and removed his body, and came and
told Jesus.

Feeding Five Thousand

13 When Jesus heard it he went away privately by
boat to a lonely spot; but the crowds heard about
14 it, and followed him on foot from the cities. So
when he landed he saw a great multitude, and felt
15 compassion for them, and healed their sick. As
twilight fell, his disciples came to him and said:

"This is a lonely spot, and the day is far spent; send the crowds away, so that they may go into the villages and buy themselves food."

16 "They need not go away," said Jesus, "do you,
yourselves, give them something to eat."

17 "We have nothing here," they replied, "except
five loaves and two fishes."

18 "Bring them here to me," said Jesus.

19 Then he told the people to sit down on the grass,
and after taking the five loaves and the two fishes,
he looked up to heaven and blessed them. Then he
broke the loaves and handed them to the dis-
ciples, and the disciples handed them to the crowds.
20 And they all ate and were fully satisfied, and they
took up of the fragments that remained, twelve

21 basketfuls. Those who had eaten were about five thousand men, besides women and children.

Walking on the Sea

22 Then he made his disciples get aboard the boat and precede him to the other side, while he sent
23 away the crowds. After he had sent the crowds away, he went up into the mountain alone, to pray.
24 When night came he was there alone. But the boat was already a long way from shore, buffeted by the waves, for the wind was contrary.
25 And in the fourth watch of the night he came
26 toward them, walking upon the sea; but when the disciples saw him walking upon the sea, they were terrified.

"It is a phantom," they said, and cried out for
27 fear. But at once Jesus spoke to them,

"Courage," he said, "it is I. Fear not."

28 Peter answered, "Master, if it is you, bid me come to you upon the water."

29 "Come," said Jesus.

Then Peter got down from the boat and walked
30 on the water to go to Jesus. But when he saw the wind, he was afraid, and as he began to sink, he cried out,

"Master, save me!"

31 At once Jesus stretched out his hand and caught hold of him, saying to him:

"O little faith! What made you doubt?"

32 Then as they climbed into the boat the wind grew
33 weary, and the men in the boat fell upon their knees before him, saying,

"You are, indeed, the Son of God."

Miracles at Gennesaret

34 Then they crossed over and came to land at Gen-
35 nesaret; and when the men of that country recognized him, they sent into all the country round
36 about, and brought to him all the sick, and kept begging him to let them but touch the tassel of his cloak—and all who touched were completely cured.

XV

WORDS OF WISDOM AND DEEDS OF POWER

The Test, not Tradition but Obedience

1 Then some Scribes and Pharisees from Jerusalem
came to Jesus, saying,
2 "Why do your disciples keep transgressing the
tradition of the elders by not washing their hands
before eating?"
3 "And why do you also keep transgressing the
command of God by your tradition?" he asked.
4 "For God said, *Honor your father and mother,*[1]
and, *Let him who reviles father or mother be put*
5 *to death;*[2] but you say that whoever tells his father
or mother, 'Whatever of mine might have been of
6 service to you is dedicated to God,' is in no way
bound to honor his father. Thus do you make void
7 the word of God by your tradition! Hypocrites!
Well did Isaiah prophesy concerning you, saying:
8 *This is a people that honors me with their lips,*
But their heart is far from me.
9 *In vain do they worship me,*
While they teach doctrines that are the commands
of men."[3]

Not Outward Circumstances but Inward State Matters

10 Then Jesus called the people to him and said:
11 "Listen, and pay attention. It is not what goes
into a man's mouth that defiles him, but what comes
out of it, that defiles the man."
12 Then his disciples came to him and said, "Do
you know that the Pharisees were scandalized when
they heard that saying?" He replied:
13 "Any plant that my heavenly Father has not
14 planted will be uprooted. Let them alone. They
are blind men leading the blind; and if one blind

[1] Exod. 20 : 12,
[2] Exod. 21 : 17; Deut. 21 : 18, 21.
[3] Isa. 29 : 13.

man leads another, both of them will fall into a ditch."

15 Then Peter said to Jesus, "Explain the parable to us."

Out of the Heart Are the Issues of Life

16 He answered:

17 "Are even you still without understanding? Do you not know how all that goes into the mouth passes into the stomach and is afterward evacuated; 18 while what comes out of the mouth comes from 19 the heart—and that is what defiles a man. For out of the heart come forth evil thoughts, murder, 20 adultery, unchastity, theft, perjury, slander. These are the things that defile a man; to eat with unwashed hands does not defile a man."

A Syro-phœnician Mother's Faith Rewarded

21 Jesus then left that place, and withdrew into the 22 region of Tyre and Sidon. Behold, there came to him a Canaanite woman of those parts. She wailed loudly, saying:

"Pity me, Lord, thou Son of David! My daughter is possessed of an evil spirit."

23 But he answered her not a word. Then the disciples came up and kept beseeching him. "Send her away," they said, "because she wails after us."

24 In reply he said, "I was not sent except to the lost sheep of the house of Israel."

25 But the woman came and knelt to him and said, "Lord, do help me."

26 He answered, "It is not seemly to take the children's bread and throw it to the little dogs."

27 "True, Lord," she said, "but even the little dogs eat the crumbs that fall from their master's table."

28 Then Jesus answered her: "O woman, great is your faith. It shall be for you even as you desire."

And from that hour her daughter was healed.

The Lord of Life

29 On leaving that place Jesus went along the shore of the Sea of Galilee; and after climbing a hill, took

30 his seat there. Great crowds came to him, bringing
the crippled, the blind, the maimed, the dumb, and
many others. They laid them at his feet and he
31 healed them; so that the crowd wondered when
they saw the dumb speaking, the cripples walking,
and the blind seeing. And they glorified the God
of Israel.
32 But Jesus called his disciples to him and said:

The Shepherd Feeds His Sheep

"My heart yearns over the crowd, for they have been with me now three days, and they have nothing to eat. I am not willing to send them away hungry, for fear they may faint on the road."
33 "In a lonely place like this," asked the disciples. "where can we get bread enough to satisfy such a crowd?"
34 "How many loaves have you?" answered Jesus. They replied, "Seven, and a few small fish.
35 So when he had summoned the crowd, and seated
36 them upon the ground, he took the seven loaves and the fish, and gave thanks, then he broke them and gave them to his disciples, and the disciples
37 to the crowd. And all ate and were satisfied, and of the fragments that remained they gathered seven
38 large basketfuls. And those who ate numbered four thousand, besides the women and children.
39 When he had sent the crowds away, he got into the boat and came into the region of Magadan.

XVI

THE CRISIS AT CAPERNAUM

Discerning the Signs of the Times

1 Then the Pharisees and Sadducees came to him, and in order to test him, asked him to show them a
2 sign from heaven. In answer he said:
"In the evening you say, 'It will be fine weather,
3 for the sky is red as fire'; and at dawn you say, 'It will storm today, for the sky is red and lower-

ing.' You know how to discern the look of the sky,
4 but the signs of the times you cannot read. A
wicked and faithless generation is seeking a sign,
but no sign shall be given it but the sign of Jonah."
So he left them and went away.

The Leaven of the Pharisees

5 When his disciples reached the other side of the
6 lake, they had forgotten to bring bread. Presently
Jesus said to them,
"Take heed and beware of the leaven of the
Pharisees."
7 And they began discussing it among themselves,
saying,
"It is because we did not bring any bread."

The Letter Kills, the Spirit Makes Alive

8 When Jesus knew it he said:
"Weaklings in faith! Why are you arguing
9 among yourselves, because you have no bread? Do
you not yet understand? Do you not remember
the five loaves for the five thousand, and how many
0 basketfuls you took up? Nor the seven loaves for
the four thousand, and how many large basketfuls
1 you took up? How is it that you do not perceive
that I did not speak to you concerning bread?
But beware of the leaven of the Pharisees and Sad-
ducees!"
2 Then they realized that he had not told them
to beware of the leaven, but of the teaching of the
Pharisees and Sadducees.

Peter's Great Confession

3 When Jesus came into the neighborhood of Cæsa-
rea Philippi, he asked his disciples,
"Who do people say that the Son of man is?"
4 They replied, "Some say 'John the Baptist';
others, however, say that 'He is Elijah'; others,
'Jeremiah,' or 'One of the Prophets.'"
5 "And who do you say that I am?" he asked
them.

16 So Simon Peter answered, "You are the Christ,
the Son of the living God."

The Church Built on a Rock

17 "Blessed are you, Simon, Son of Jonah," said
Jesus; "for flesh and blood have not revealed this
18 to you, but my Father who is in heaven! More-
over I say to you that you are Petros (a rock), and
on this petra (rock) I will build my church, and
the gates of Hades shall not prevail against her.
19 I will give you the keys of the kingdom of heaven;
and whatever you bind upon earth shall be bound
in the heavens, and whatever you loose upon earth
shall be loosed in the heavens."
20 Then he enjoined his disciples to tell no one that
he was the Christ.

Peter Reproves Jesus for Predicting His Death

21 After this Jesus the Christ began to show his
disciples how he must go to Jerusalem, and suffer
many things at the hands of the elders and chief
priests and Scribes, and be put to death, and on
22 the third day be raised again. Then Peter took
him aside and began to reprove him, saying:
"God forbid, Master! That shall never befall
you."
23 But he turned and said to Peter:
"Get behind me, Satan! You are a stumbling-
block to me, because you are not intent on what
pleases God, but what pleases men."

Renouncing Self to Follow Christ

24 Then Jesus said to his disciples:
"If any man wishes to come after me, let him
renounce self, take up his cross, and follow me.
25 For he who wants to save his life will lose it; but
whoever loses his life for my sake will find it.
26 What will it profit a man to gain the whole world
and lose his soul? or what shall a man give in ex-
27 change for his soul? For the Son of man is about
to come in the glory of his Father, and his angels
with him, and then will he reward each one in

28 accordance with his actions. Solemnly I tell you, some of those who are standing here shall not taste death, till they have seen the Son of man coming in his kingdom."

XVII

FROM THE MOUNT OF VISION TO THE VALLEY OF TOIL

The Transfiguration

1 Six days later Jesus took with him Peter and James and his brother John, and led them up a
2 high mountain, by themselves apart. Here he was transfigured before them; his face shone like the sun, and his garments became as white as the light.
3 And behold! Moses and Elijah appeared to them, talking with Jesus.
4 Then Peter said to Jesus:

"Master, it is good that we are here! If you are willing I will make here three tents, one for you, one for Moses, and one for Elijah."

5 While he was yet speaking, behold! a luminous cloud overshadowed them; and a voice out of the cloud, saying:

"This is my Son, my Beloved, in whom is my delight. Listen to him."

6 When the disciples heard this, they fell on their
7 faces and were terrified. But Jesus came to them and touched them, saying,

"Rise, have no fear!"

8 And when they raised their eyes they saw no one
9 save Jesus only. While they were going down from the mountain, Jesus laid a command on them:

"Speak to no man about the vision," he said, "until after the Son of man has been raised from the dead."

Elijah and John, the Baptist

10 And his disciples asked him, saying,

"Why then do the Scribes say that Elijah must first come?"

11 And he answered:
"Elijah is coming, and will restore all things.
12 Nay, I say to you that Elijah has come already, and they did not recognize him, but did to him whatever they chose. Even so the Son of man also is about to suffer at their hands."
13 Then the disciples divined that he had been speaking to them about John, the Baptist.

The Epileptic at the Foot of the Mountain

14 As they reached the crowd, a man came up to Jesus, and fell on his knees before him, saying:
15 "Master, take pity on my son, for he is an epileptic and sore distressed. Often he falls into the
16 fire and often into the water. And I brought him to your disciples, but they could not cure him."
17 In reply Jesus said:
"O faithless and perverse generation, how long shall I be with you? How long shall I endure you? Bring him here to me!"
18 Then Jesus rebuked the evil spirit, and it came out of him; and the boy was cured from that very hour.

Faith's Boundless Power

19 Thereupon Jesus' disciples came to him and asked him privately,
"Why were we not able to cast it out?"
20 "Because of your little faith," he answered. "In solemn truth I tell you that if you have faith the size of a mustard-seed, you can say to this mountain, 'Move from this place to that!' and it will move; and nothing will be impossible to you.
21 But this kind is driven out by prayer alone."

Jesus' Second Prediction of His Death

22 As they continued going from place to place in Galilee, Jesus said to them:
"The Son of man is about to be betrayed into
23 the hands of men; and they will kill him, but on the third day he will rise again."
And they were greatly grieved.

Paying the Temple Tax

24 As they came into Capernaum the collectors of
the temple tax came to Peter and asked,
"Does not your Teacher pay the temple tax?"
25 "Indeed he does," answered Peter.
But on Peter's entering the house, Jesus fore-
stalled him, saying:
"How does it seem to you, Simon? From whom
do earthly kings collect customs or taxes—from
their own people, or from aliens?"
26 And when he replied, "From aliens," Jesus said:
27 "Then their people go free. Nevertheless, that
we may not give offense, go to the seaside, throw in
your hook; take the first fish that rises, and when
you have opened its mouth, you will find a shekel
in it. Take it and give it to them for us both."

XVIII

DISCOURSE ON HUMILITY AND FORGIVENESS

Two Laws of the Kingdom

Only the Childlike Enter the Kingdom

1 At that hour his disciples came to Jesus and asked
him,
"Who is really greatest in the kingdom of
heaven?"
2 When he had called a little child to him, Jesus
set him among them, and answered:
3 "In solemn truth I tell you that unless you turn
and become like little children, you will not even
4 enter the kingdom of heaven. Whoever therefore
will humble himself like this little child, is greatest
5 in the kingdom of heaven; and whoever receives
6 one such little child for my sake, receives me. But
whoever shall cause one of these little ones who
believe in me to stumble, it would be better for
him if a great millstone were hung about his neck,
and he were drowned in the depths of the sea.

Better Maimed than Lost

7 "Woe unto the world because of such stumbling-
blocks! They will surely come, but woe unto each
8 man by whom they come! If your hand or your
foot causes you to stumble, cut it off and cast it
from you. It is better for you to enter into life
maimed or crippled, than to keep both hands or
both feet and be cast into the everlasting burning.
9 If your eye keeps causing you to stumble, pluck it
out and cast it from you. It is better for you to
enter into life with only one eye, than to keep both
eyes and be cast into the Gehenna of fire.

The Children's Guardian Angels

10 "See to it that you never despise one of these
little ones, for I tell you that in heaven their angels
do always behold the face of my Father in heaven.
11 For the Son of man is come to seek and to save
that which was lost.[1]

The Lost Lamb

12 "How does it seem to you, when a man has a
hundred sheep and loses one of them? Will he not
leave the ninety and nine on the hills, to go and
13 search for the one that has strayed? And if he
succeeds in finding it, I tell you solemnly that he
rejoices over it more than over the ninety and
14 nine that never strayed away. Just so it is not the
will of my Father in heaven that one of these little
ones should perish.

Dealing with an Erring Brother

15 "If your brother sins against you, go and show
him, between yourself and him alone. If he listens,
16 you have won your brother. But if he will not
listen to you, take one or two others along, so that
by the testimony of two or three witnesses every
word may be established. If he will not listen to
17 them, tell the church; but if he will not heed the
church, let him be to you as a Gentile or a tax-

[1] Verse 11 is wanting in the best manuscripts.

gatherer. I tell you all in solemn truth that whatever you forbid upon earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven.[2]

The Power of United Prayer

"And again I tell you that if two of you on earth symphonize your praying concerning anything for which you have asked, it shall be done for you by my Father in heaven. For wherever there are two or three gathered together in my name, there am I among them."

A Parable of Forgiveness

Just then Peter came to him, and asked him,

"Lord, how often shall my brother sin against me, and I forgive him? till seven times?"

"I do not tell you 'till seven times,'" answered Jesus, "but till seventy times seven. Thus the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. But when he began to settle, one of them was brought before him who owed him fifteen million dollars. And since he was unable to pay, his master ordered him to be sold, and his wife and children and all that he had, toward the payment of the debt. Thereupon his slave threw himself on his knees before him, crying,

"'Have patience with me, and I will pay you all!'

"So then the master pitied his slave, and let him go, and forgave him his debt. But on his way out, that slave met a fellow slave who owed him fifty dollars. Seizing him by the throat, and nearly choking him, he exclaimed,

"'Pay me what you owe me!'

"Then his fellow slave fell at his feet, and besought him, saying,

"'Be patient with me, and I will pay you.'

"But he would not; on the contrary he went and threw him into prison until he should pay the debt.

[2] Similar power was given to Peter also in Matthew 16 : 16.

31 When therefore his fellow slaves saw what had
happened, they were very angry; and they went
and explained to their master all that had hap-
32 pened. Immediately his master summoned him and
said:
"'You wicked slave! I forgave you all that debt
33 because you implored me. Ought not you also to
have had pity on your fellow slave, just as I had
pity on you?'
34 "Then in hot anger his master handed him over
to the torturers, until he should pay him all his
35 debt. So will my heavenly Father do to you also,
unless from your heart each one of you forgive his
brother."

XIX

QUESTIONS ABOUT DIVORCE AND ABOUT RICHES

1 It came about after Jesus had finished these
teachings, that he removed from Galilee, and went
to that part of Judæa which lay across the Jordan.
2 A great multitude followed him, and he healed them
there.

The True Basis of Marriage

3 Presently some of the Pharisees came up to him,
and made test of him by asking,
"Is it right for a man to divorce his wife for
every cause?"
4 "Have you not read," he answered, "that He
who created them from the beginning made them
5 male and female, and said, *For this cause shall a
man leave his father and his mother and shall
cleave to his wife; and the two shall be one flesh?*
6 Thus they are no longer two, but one. Therefore
what God has joined together, let not man separate."
7 They answered, "Why then did Moses command
the husband to give her 'a written bill of divorce,'
and so to put her away?"
8 "Moses," said Jesus, "permitted you to divorce

your wives on account of the hardness of your
9 hearts, but from the beginning it was not so. And
I tell you that any man who divorces his wife for
any cause except her unfaithfulness, and marries
another woman, commits adultery."
10 "If that is the position of a man in relation to
his wife," answered the disciples, "it is better not
to marry."
11 He answered them:
"Not all are accepting this teaching, but only
12 those to whom it has been granted. For there are
eunuchs who have been such from birth; others
who have been made such by men; and others who
have made themselves eunuchs for the sake of the
kingdom of God. He who is able to receive this, let
him receive it."

The Kingdom Belongs to the Childlike

13 Then young children were brought to him, that
he might lay his hands on them and pray. His dis-
ciples interfered, but Jesus said to them:
14 "Let the little children come to me, and forbid
them not; for it is to the childlike that the kingdom
of heaven belongs."
15 So he laid his hands upon them, and departed
from that place.

The Rich Young Ruler

16 But look! a certain man came up to him and
asked,
"Teacher, what good thing shall I do to inherit
eternal life?"
17 "Why do you ask me about what is good?" asked
Jesus. "There is but One who is good. But if you
want to enter into life, keep the commandments."
18 "Which commandments?" asked the man.
Jesus replied:
"*Thou shalt not kill; Thou shalt not commit adul-*
tery; Thou shalt not steal; Thou shalt not bear
19 *false witness; Honor thy father and thy mother;*
and, *Thou shalt love thy neighbor as thyself.*"[1]

[1] Exod. 20 : 12-16 : Lev. 19 : 18.

20 The young man answered:
"I have carefully kept them all. What yet do I lack?"
21 "If you want to be perfect," said Jesus, "go, sell your property, give to the poor, and you will have treasure in heaven; and come, follow me."
22 But when the young man heard this teaching, he went away sorrowful, for he was one who had much property.

The Handicaps of Wealth

23 So Jesus said to his disciples:
"In solemn truth I tell you that a rich man will
24 find it difficult to enter the kingdom of heaven. I tell you again, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven."
25 When they heard this the disciples were utterly astounded.
"Who then can be saved?" they exclaimed.
Jesus looked at them:
26 "With men this is impossible," he said, "but with God all things are possible."

What Do We Get?

27 Whereupon Peter said to Jesus:
"Look, Master, we have forsaken everything and followed you. Now what shall be our reward?"

The Real Reward

28 "In solemn truth I tell you," Jesus answered, "that in the New Creation, when the Son of man shall sit on the throne of his glory, you also who have followed me shall sit on twelve thrones, to govern
29 the twelve tribes of Israel. And every one who has left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my sake, shall receive many times as much, and fall heir to eter-
30 nal life. But many who are first shall be last, and many who are last shall be first.

XX

WAYSIDE TEACHINGS ON THE JERUSALEM ROAD

Out of Work! An Old Evil

1 "For the kingdom of heaven is like a householder
who went out at dawn to hire workmen for his
2 vineyard. And when he had agreed with the work-
men for two shillings a day, he sent them into his
3 vineyard. About nine o'clock he went out and no-
ticed some other workmen standing idle in the
4 market-place; and he said to them,

"'Do you also go into the vineyard, and whatever is just I will pay you.'

5 "So they went. Again at noon, and about three
6 o'clock, he went out and did the same thing. When
he went out about five o'clock, he found others
standing around, and said to them,

"'Why have you been standing here idle, all the day long?'

7 "'Because no one has hired us,' they replied.

"He said to them, 'Do you also go into the vineyard.'

8 "And when evening came, the lord of the vine-
yard said to his steward,

"'Call the workmen and pay them their wages, beginning with the last hired and ending with the first.'

Fair Reward for Honest Toil

9 "When those came who had begun at five o'clock,
10 they received two shillings apiece; and when the
first came they supposed that they would get more,
11 but they also received each two shillings. And as
they took it they began to grumble against the
master of the house:

12 "'Those last men,' they said, 'have toiled only one hour, and you have made them equal to us who have borne the burden and the burning heat of the day.'

13 "In reply he said to one of them: 'My friend, I

am doing you no wrong. Did you not agree with
14 me for two shillings? Take your wage and begone!
I chose to give to this last man the same as to you.
15 Have I not the right to do what I choose with my
own property? Or is your eye evil because I am
generous?'
16 "So the last shall be first, and the first, last."

Third Prediction of His Death and Resurrection

17 When Jesus was about to go up to Jerusalem, he
took the Twelve aside by themselves, and as they
went he said to them:
18 "Look! We are on the way up to Jerusalem, and
the Son of man will be betrayed to the chief priests
and the scribes. They will condemn him to death,
19 and hand him over to the Gentiles to be mocked and
scourged and crucified; and on the third day he will
rise from the grave."

An Ambitious Mother Asks a Privilege for Her Sons

20 Then came to him the mother of the sons of Zebe-
dee, with her sons, kneeling down and begging a
favor of him.
21 "What is it you wish?" he said.
She answered, "Command that these my two sons
may sit upon your right hand and your left in your
kingdom."
22 "None of you know what you are asking," said
Jesus. "Can you drink the cup which I am about
to drink?"
"We can," they replied.
23 "My cup you indeed shall drink," he answered,
"but to sit at my right hand or at my left is not
mine to grant, but belongs to those for whom it
has been prepared by my Father."
24 When the ten heard of this, they were indignant
25 at the two brothers; but Jesus called them to him
and said:

Not to Be Served but to Serve

"You know how the rulers of the Gentiles lord it
over them, and their great men exercise authority

26 over them. Not so shall it be among you. But who-
ever among you wishes to become great, shall be
27 your minister, and whoever wishes to be first among
28 you, shall be your slave; just as the Son of man
came not to be ministered unto, but to minister, and
to give his life as a ransom for many."

Two Blind Men in Jericho

29 Now as they were leaving Jericho a great crowd
30 followed him. And two blind men, sitting by the
side of the road, heard that it was Jesus who was
passing by, and cried out,
"Have pity on us, Master, Son of David!"
31 But the crowd checked them, to make them keep
still. They cried out all the louder, saying,
"Master, have pity on us, Son of David!"
32 Then Jesus stopped and called to them,
"What do you want me to do for you?"
33 "Master," they answered, "let our eyes be
opened."
34 Then Jesus, moved with compassion, touched their
eyes, and they saw at once, and followed him.

XXI

THE PASSION WEEK

Sunday, A Day of Triumph

"The Lord Needs Them"

1 And when they approached Jerusalem, and had
reached Bethphage on the Mount of Olives, then
Jesus sent two disciples, saying to them:
2 "Go on into the village facing you, and at once
you will find an ass tied, and her colt with her.
3 Loose them and bring them to me. And if any one
says anything to you, tell him, 'The Master needs
them,' and he will send them without delay."
4 This happened in fulfilment of the word spoken
through the prophet:

5 *Say to the daughter of Zion,*
"Behold thy King cometh to thee,
Gentle and sitting upon an ass,
And upon a colt, the foal of a beast of burden." [1]

The King Enters Jerusalem in Triumph

6 So the disciples went and did as Jesus told them;
7 they led back the ass and her colt, and placed
their cloaks on them. Then Jesus seated himself
8 upon them, and most of the crowd kept spreading
their cloaks on the road, and others began cutting
branches off the trees, and spreading them in the
9 road. And the crowds who preceded and those who
followed after him shouted again and again,
"Hosanna to the Son of David!
Blessed be he who is coming in the name of the Lord! [2]
Hosanna in the highest!"
10 And as he came into Jerusalem, the whole city
was stirred.
"Who is this?" they said.
11 And the crowds answered, "This is the Prophet
Jesus, from Nazareth, in Galilee."

He Drives Profaners from the Temple

12 Then Jesus entered into the Temple courts, and
cast out all who were buying and selling there, and
overturned the tables of the money-changers, and
the seats of those who sold pigeons.
13 "It is written," he said, "*My house shall be called a house of prayer*,[3] but you are making it *a den of thieves.*" [4]

The Jealous Scribes Protest

14 Then the blind and the lame came to him in the
15 Temple courts, and he healed them. But when the
chief priests and the Scribes saw the wonderful

[1] Isa. 62 : 11; Zech. 9 : 9.
[2] Ps. 118 : 26.
[3] Isa. 56 : 7.
[4] Jer. 7 : 11.

works he did, and the boys who were shouting in the Temple courts and saying,

"Hosanna to the Son of David!"

16 they asked him, "Do you hear what they are saying?"

"Surely," said Jesus, "and have you never read, *Out of the mouths of babes and sucklings thou hast perfected praise?*"[5]

17 So he left them and went outside the city, to Bethany, and spent the night there.

Monday, A Day of Authority

The Barren Fig Tree

18 At dawn, when he was on his way back into the
19 city, he was hungry; and when he saw a solitary fig tree beside the road, he went to it, but found nothing on it but leaves. And he said to it,

"Let no man gather fruit from you forever."

And at once the fig tree withered away.

20 When his disciples saw this, they were astonished.

"How instantaneously," they said, "the fig tree withered!"

21 In reply Jesus said to them,

Faith's Mysterious Might

"In solemn truth I tell you that if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Up, cast yourself into the sea!'
22 it shall be done; and everything that you ask for in your prayers you shall have, if you believe."

"By What Authority?"

23 When he had entered the Temple courts, and was teaching, the high priests and elders of the people came to him and asked him,

"By what authority are you doing these things, and who gave you this authority?"

[5] Ps. 8 : 2.

A Searching Question

24 Jesus answered: "I also will put a question to you,
which, if you tell me, I also will tell you by what
25 authority I am doing these things. John's baptism,
whence was it, from heaven or from man?"

So they began debating about it among themselves:

26 "If we say, 'From heaven,' he will ask us, 'Why
then did you not believe him?' But if we say,
'From men,' we are afraid of the crowd, for they all
regard John as a prophet."

27 So they answered Jesus, "We do not know."

He said to them, "Nor am I going to tell you
in what authority I do these deeds.

I Go, Sir! I Go Not!

28 "But give me your judgment. There was once a
man who had two sons. He went to the first and
said to him,

"'Son, go work today in my vineyard!'

29 "'I will go, sir,' he answered; yet he did not go.

30 "Then he went to the second, and said the same
thing to him.

"'I will not,' he answered; but afterward he
31 changed his mind and went. Which of these two
did the will of his father?"

"The last," they replied.

Publicans and Harlots Go in Before You

"I tell you truly," said Jesus, "that the tax-
gatherers and harlots are going into the kingdom
32 of heaven before you! For John came to you in
the road of righteousness, and you did not give
credence to him; but the tax-gatherers and the
harlots gave credence to him. But you, although
you saw this, did not even then change your minds
and give credence to him.

33 "Listen to another parable:

Parable of the Vine-dressers

"A man who was a householder planted a vine-
yard, fenced it about, dug a wine vat in it, built

a tower, and then rented it to vine-dressers and
34 went abroad. When the time of fruit drew near, he
sent his slaves to the vine-dressers to get his fruit.
35 And the vine-dressers seized his slaves, flogged one,
36 killed another, and stoned a third. Again he sent
other slaves, a larger number than at first, and they
37 treated them in the same way. And last he sent
his son to them; 'Surely they will respect my son,'
38 he said. But when the vine-dressers saw his son,
they said to themselves:

"'This is the heir. Come, let us kill him, and take his inheritance.'

39 "So they took him and cast him out of the vine-
40 yard, and killed him. When therefore the lord of
the vineyard comes, what will he do to those vine-
dressers?"

41 "He will utterly destroy those wretches," they answered, "and will entrust his vineyard to other vine-dressers, who will pay back the fruits to him in their season."

The Stone Rejected Is Made the Corner-stone

42 "Have you never read in the Scriptures," Jesus answered, "how

> "*The Stone that the builders rejected*
> *Has been made the corner-stone;*
> *This is the Lord's doing,*
> *It is wonderful in our eyes?*[e]

43 "I tell you that for this reason the kingdom of God will be taken away from you, and will be given
44 to a nation that does produce the fruit of it. He who falls on this stone will be broken to pieces; but he upon whom it falls will be scattered as dust."

45 As they listened to his parables, the chief priests and the Pharisees recognized that he was speaking
46 about them; but although they longed to apprehend him, they were afraid of the crowds, because they held him to be a prophet.

[e] Ps. 118 : 22, 23.

XXII

CHRIST AND HIS OPPONENTS

Parable of the Wedding-feast

1 Once more Jesus answered them in parables.
2 "The kingdom of heaven," he said, "may be compared to a king who made a wedding-feast for his
3 son. He sent out his slaves to summon the invited guests to the feast, but they did not want to come.
4 Again he sent out other slaves. 'Tell the invited guests,' he said, 'that my luncheon is now ready; my oxen and fat cattle are killed; everything is ready; come to the wedding-feast.'
5 "They, however, paid no attention, but went off,
6 one to his own farm, another to his business; while the rest seized his slaves and maltreated and mur-
7 dered them. Then the king's wrath was roused, and he sent his troops and destroyed those murderers,
8 and burned their city. Then he said to his slaves,
"'The wedding-feast indeed is ready, but the invited guests were not worthy.
9 "'So go out into the partings of the highways, and summon everybody you find there to the wedding-feast.'
10 "So those slaves went out into the roads, and gathered together all whom they found, good or bad, and the banquet-hall was filled with the guests.

The Guest Without a Wedding Garment

11 "Then the king came in to inspect his guests, and he discovered there a man who had not put on a wedding-garment. He said to him,
12 "'Friend, how did you come in here without a wedding-garment?'
"The man was speechless.
13 "'Bind him hand and foot,' said the king to his officers, 'and cast him into the outer darkness; there will be the wailing and the gnashing of teeth.'
14 "For there are many called, but few are chosen."

Tuesday, A Day of Controversy

three ensnaring questions

A Question About Tribute

15 Then the Pharisees went and took counsel how
16 they might ensnare him during conversation. So
they sent their disciples to him, with the Herodians.
"Teacher," they said, "we know that you are
honest, and that you are teaching the way of God
in sincerity; and are not afraid of any one, for you
17 do not court men's favor. Give us your advice.
then: Is it allowable to pay taxes to Cæsar, or not?"
18 And Jesus, because he knew their malice, said:
19 "Hypocrites! Why are you tempting me? Show
me the tribute money."
So they brought him a shilling.
20 "Whose likeness and inscription is this?" he
asked.
21 "Cæsar's," they answered.
Then he said to them,
"Render unto Cæsar the things that are Cæsar's,
and unto God the things that are God's."
22 When they heard this they were astonished, and
left him and went away.

A Question About the Resurrection

23 That very day there came to him some Sadducees,
who say there is no resurrection: and they ques-
tioned him.
24 "Master," they said, "Moses taught that if a man
dies without issue, his brother is to marry the
widow, and raise up a family for his brother.
25 Now there were of our number seven brothers;
and the first married and died. As he had no
26 children, he left his wife to his brother; in the same
way the second also died, and the third, unto the
27,28 seventh. Last of all the woman died. In the
resurrection, then, whose wife will she be? They
all had her."
29 In answer Jesus said:

"You err because you do not know the Scriptures,
30 nor the power of God. For in the resurrection men
do not marry, nor are women given in marriage,
31 but they are like angels in heaven. But concerning
the resurrection of the dead, did you never read
what was spoken to you by God,
32 "*I am the God of Abraham, and the God of Isaac,*
and the God of Jacob?[1]
God is not the God of the dead, but of the living."
33 And when the crowds heard it, they were aston-
ished at his teaching.
34 As soon as the Pharisees heard that Jesus had
silenced the Sadducees, they gathered themselves to-
35 gether, and one of them, a lawyer, tested him by
asking a question:

A Question Regarding the Great Commandment

36 "Master, which is the great commandment in the
law?"
37 Jesus answered,
"*Thou shalt love the Lord thy God with all thy*
heart, and with all thy soul, and with all thy mind.[2]
38, 39 This is the great and first commandment. The
second, which is like it, is this,
"*Thou shalt love thy neighbor as thyself.*[3]
40 On these two commandments hang the whole law
and the prophets."

Christ Questions About David's Son

41 Now while the Pharisees were together, Jesus
put this question to them:
42 "What is your opinion concerning the Christ?
Whose Son is he?"
"David's," they answered.
43 "How then," he said, "does David in the Spirit
call him Lord, saying,
44 "*The Lord said unto my Lord,*
Sit thou on my right hand
Until I put thine enemies beneath thy feet?[4]

[1] Exod. 3 : 16.
[2] Deut. 6 : 5.
[3] Lev. 19 : 18.
[4] Ps. 110 : 1.

45 "If David calls him Lord, how can he be his
Son?"
46 No one could answer him a word, nor did any
one dare from that day to ask him another question.

XXIII

SEVENFOLD WOES UPON THE PHARISEES

The Pharisees Seek Power and Place

1 Then said Jesus to the crowds and to his disciples:
2 "The Scribes and Pharisees sit in Moses' seat;
3 therefore do and observe whatever they bid you;
but do not do as they do, for they preach, but do
4 not practise. For they bind heavy burdens and lay
them on men's shoulders, but they themselves will
5 not lift a finger to move them. For they do all their
good deeds to be gazed on of men. They widen their
6 phylacteries, and lengthen the tassels, and are fond
of the best places at banquets, and the front seats
7 in the synagogues. They enjoy salutations in the
market-places, and to have men call them 'Rabbi.'

But Christ's Men Must Serve

8 "But you are not to be called 'Rabbi'; for one
9 is your Teacher, and you are all brothers; and
call no one 'Father' on earth, for One is your
10 Father in heaven. And call no one 'Leader,' be-
11 cause One is your Leader, even the Christ. Who-
ever is great among you shall be your minister;
12 whoever exalts himself shall be humbled, and he
who humbles himself shall be exalted.

I

The Seven Woes Upon the Pharisees

13 "But woe unto you, Scribes and Pharisees, hypo-
crites! You shut the kingdom of heaven in men's
faces; for you do not enter, yourselves, nor do you
permit those who are about to come in, to enter.[1]

[1] Verse 14 is wanting in the oldest manuscripts.

II

15 "Woe unto you, Scribes and Pharisees, hypocrites! For you scour sea and land to make one proselyte, and when he is gained, you make him twofold more a son of hell than you are, yourselves.

III

16 "Woe unto you, blind guides, who say, If any one swears by the Sanctuary, it is nothing, but if any one swears by the gold of the Sanctuary, the
17 oath is binding. You fools and blind; for which is greater, the gold, or the Sanctuary which hallows
18 the gold? You say, too, that whoever swears by the altar, it is nothing, but whoever swears by the
19 offering that is upon it, his oath is binding. You blind! Which is greater, the offering or the altar
20 which hallows the offering? He then, who swears by the altar, swears by it and by everything on it;
21 and he who swears by the Sanctuary swears by it
22 and by Him who dwells therein; and he who swears by heaven, swears by the throne of God and by Him who sits thereon.

IV

23 "Woe unto you, Scribes and Pharisees, hypocrites! For you tithe mint and anise and cummin, and neglect the weightier matters of the Law—justice and mercy and good faith; these latter you ought to have done, and not to have left the former
24 undone. You blind guides! who strain out the gnat and swallow the camel!

V

25 "Woe unto you, Scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but within they are filled with extortion
26 and excess. You blind Pharisee, first clean the inside of the cup and of the plate, so that the outside of it may be clean also.

VI

27 "Woe unto you, Scribes and Pharisees, hypocrites! You are like white-washed sepulchers. They look beautiful without, but within they are filled with dead men's bones and all rottenness.
28 Just so you also outwardly appear to men, just, but within you are full of hypocrisy and wickedness.

VII

29 "Woe unto you, Scribes and Pharisees, hypocrites! You rebuild the tombs of the prophets, and adorn the monuments of the righteous, and say,
30 "'If we had lived in the days of our fathers, we would not have been their comrades in the murder of the prophets.'
31 "So you bear witness against yourselves, that you are the descendants of those who slew the
32 prophets! Fill up then the measure of your fathers!
33 You serpents! You viper's brood! How shall you escape the judgment of hell?

A Guilty Generation

34 "For this cause, behold! I am sending you prophets and wise men and scribes. Some of them you will kill and crucify; some of them you will scourge in your synagogues, and pursue from city
35 to city; that upon your heads may come every drop of innocent blood spilt upon the earth, from the blood of Abel, the just, to the blood of Zechariah the son of Berechiah, whom you murdered
36 between the Sanctuary and the altar. In solemn truth I tell you that all these things will come upon this generation.

Lament Over Jerusalem

37 "O Jerusalem, Jerusalem, murdering the prophets, and stoning those who have been sent to you! How often would I have gathered your children together, as a hen gathers her chickens under her wings, and
38 you would not! Behold, your house is left to you
39 desolate! For I tell you that never shall you see me again until you say,

"Blessed is he who comes in the name of the Lord."[2]

[Following this final outburst of solemn anger, Jesus withdrew from the city with the close of Tuesday, and spent Wednesday in retirement, perhaps at Bethany.]

[2] Ps. 118 : 26.

XXIV

THURSDAY: A DAY OF PROPHECY AND FELLOWSHIP

The Great Address on the End of the Age

Jesus Predicts the Destruction of the Temple

1 Then Jesus left the Temple courts and was walking away, when his disciples came to point out to him the Temple buildings.
2 "You see all these buildings?" he answered them; "I tell you solemnly that there shall not be left here one stone upon another, that shall not be torn down."
3 When he had seated himself on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Jesus Predicts Wars and Persecutions

4 "Take care," Jesus answered, "that no one mis-
5 lead you; for many will come in my name saying,
6 'I am the Christ,' and will mislead many. And you will hear of wars and rumors of wars; see to it that you are not afraid. Such things must happen,
7 but the end is not yet. For nation will rise against nation, and *kingdom against kingdom*,[1] and there will be famines and earthquakes in various places.
8 All these things are the beginning of birth-pangs.
9 "Then they will deliver you up to suffer affliction, and will put you to death, and you will be
10 hated by all nations for my name's sake. And then

[1] Isa. 19 : 2.

many will stumble and fall,[2] and will betray one
11 another, and hate one another. Many false prophets
12 will rise up and mislead many; and because of
the increase of iniquity the love of the majority
13 will grow cold; but he who endures to the end will
14 be saved. And this gospel of the kingdom shall
be proclaimed throughout the whole inhabited earth,
for a testimony to the Gentiles, and then will come
the end.

Predicts End of the Age

15 "So when you see the Abomination of Desolation
spoken of by the prophet Daniel, standing in the
16 holy place [let the reader take note of this], then
17 let those who are in Judæa flee to the mountains; let
him who is upon the housetop not go down to get
18 the things in his house, and the man in the field
19 not turn back to get his cloak. Alas for the
women who are with child, and for the nursing
mothers in those days!
20 "But pray that your flight may not be in the
21 winter; nor on a Sabbath; for then shall be a time
of great tribulation, such as has not been from
the beginning of the world until now, no, and never
22 shall be again. And if these days had not been
shortened, no flesh would have been saved; but for
the elect's sake these days will be cut short.

The Coming of the Christ

23 "If at that time any one should say to you, 'See,
here is the Christ!' or 'There he is!' believe him
24 not. For false christs and false prophets will arise,
and will work great signs and wonders, so as to
25 mislead, if it were possible, the very elect. See, I
have forewarned you! So if they say to you,
26 "'See, He is in the desert,' do not go out there.
"'See, He is in the inner room,' do not believe it.
27 For just as the lightning flashes from the east, and
is seen even to the west; so will be the coming of the
28 Son of man. Wherever the corpse lies, there will
the vultures flock together.

[2] Isa. 8 : 15.

The Son of Man in the Clouds

29 "But immediately after the tribulation of those days,

"The sun will be darkened,
The moon will not shed her light,
The stars will fall from the sky,
And the powers of the heavens will be shaken.[3]

30 "Then the sign of the Son of man will appear in the sky; and then all the tribes of earth will lament, when they see the Son of man coming upon the clouds of heaven, with power and great glory.
31 And he will send forth his angels with a great sound of a trumpet, and they will gather his elect together from the four winds, from utmost heaven to utmost earth.

To Happen in the Present Generation

32 "Learn from the fig tree, her parable: when her branches are become soft, and put forth leaves, you
33 know that summer is near; so you also, when you see these signs, know that He is near, at the very
34 doors. I tell you in solemn truth, that the present generation shall not pass away till all these things
35 happen. Heaven and earth will pass away, but my words will not pass away.

The Hour and Day Unknown

36 "But no one knows about that day and hour, not even the angels in heaven, nor the Son, but only
37 the Father. And as were the days of Noah, so will
38 be the coming of the Son of man. For just as in the days before the deluge they were eating and drinking, marrying and giving in marriage, until
39 the very day when Noah entered the ark, nor did they know until the deluge came and swept them away; so will be the coming of the Son of man.
40 At that time there will be two men in the field;
41 one will be taken, and one will be left. Two women will be grinding at the mill; one will be taken and
42 the other left. Keep guard then, for you do not

[3] Isa. 13 : 10; 34 : 4.

know the day on which your Master is coming.
43 But know this, that if the master of the house had
known in what watch the thief was coming, he
would have been on his guard, and would not have
44 allowed his house to be broken into. Therefore you
also must be ready, for in an hour when you do
not expect him, the Son of man is coming.

The Faithful Slave Watches

45 "Who, then, is the faithful and prudent slave, to
whom his master has entrusted his household, to
46 give them their food in due season? Blessed is that
slave whom his Master, when he comes, shall find
47 so doing. In solemn truth I tell you that he will
48 set him over all his property. But if, because he is
a bad slave, he should say to himself, 'My Master
49 is a long time in coming,' and if he begins to beat
his fellow slaves, and to eat and drink with the
50 drunkards, on a day when he is not expecting him,
and at an hour which he does not know, the Master
51 of that servant will arrive and will scourge him
severely, and allot him a place among hypocrites,
where there will be weeping and gnashing of teeth.'

XXV

THREE PARABLES OF FINAL DESTINY

Parable of the Ten Virgins

1 "Then will the kingdom of heaven be likened to
ten maidens who took their lamps and went out to
2 meet the bridegroom and the bride. And five of
3 them were foolish, and five were wise. The foolish
4 took their lamps, but took no oil with them; but the
5 wise took oil in their flasks with their lamps. Now
because the bridegroom tarried, they all fell to nod-
6 ding and went on sleeping. But at midnight there
arose a cry,

"'Behold, the bridegroom! Go out to meet him!'
7 "Then all those maidens rose and trimmed their
8 lamps; and the foolish said to the wise,

"'Give us some of your oil, for our lamps are going out.'
9 "'Not so,' answered the wise, 'for there may not be enough for you and for us. Go to the shops, rather, and buy some for yourselves.'
10 "And while they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding-feast. And the door
11 was shut. Afterwards the other maidens came and cried,
"'Lord, Lord, open unto us!'
12 "'In solemn truth I tell you,' he replied, 'I know you not.'
13 "Be watchful then, for you know neither the day nor the hour.

Parable of the Talents

14 "For it is like a man going into another country, who summoned his slaves, and committed his prop-
15 erty to their care. To one he gave five talents, to another two, and to another, one—to each according to his individual ability—and then set out on
16 his travels. At once the man who had received the five talents went out and traded with them, and
17 made five talents more. In the same way the one
18 who got two talents made another two. But he who had received the one talent went off, and dug a hole in the ground, and hid his master's money.
19 "After a long time the master of those slaves
20 came, and demanded a reckoning with them. The man who had received the five talents came, bringing five more, and said:
"'Master, five talents you entrusted to me; see, I have gained five more.'
21 "'Well done, good and faithful slave,' replied his master; 'You have been faithful over a few things, I will set you over many things. Enter into your master's joy.'
22 "The second, who had received the two talents, came up and said:
"'Master, it was two talents that you entrusted to me; see, I have gained two more.'

23 "'Well done, good and faithful slave,' his master replied, 'You have been faithful over a few things, I will set you over many things; enter into your master's joy.'

24 "Then the man who had received the one talent came up and said:

"'Master, I knew you were a hard man, reaping where you had not sown, and gathering where you
25 had not scattered; so I was afraid; I went away and buried your talent in the earth. There, you have what belongs to you!'

26 "'You wicked and lazy slave,' said his master, 'You say you knew that I reap where I have not sowed, and gather where I have not scattered?
27 Then you ought to have deposited my money with the bankers, and at my coming I should have re-
28 ceived back my property with interest. So take away the talent from him, and give it to the man
29 who has ten talents. (For to every one who has, it shall be given, and he shall have abundance; but from him who has not shall be taken away even
30 what he has.) But cast out the worthless slave into the outer darkness; there will be the weeping and the gnashing of teeth.'

The Final Judgment

31 "But when the Son of man comes in his glory, and all the angels with him, then will he take his
32 seat on the throne of his glory; and all the nations will be gathered in his presence. And he will separate them one from another, as a shepherd
33 divides his sheep from the goats; and he will place the sheep on his right hand, and the goats on his left.

Not Creeds, but Deeds

34 "Then he, the King, will say to those on his right hand:

"'Come, my Father's blessed ones, inherit the kingdom prepared for you from the foundation of
35 the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was

36 a stranger, and you took me in; I was naked, and
you clothed me; I was sick, and you visited me;
I was in prison, and you came to see me.'
37 "Then shall the righteous answer him, saying:
'Master, when did we see you hungry and feed
38 you; or thirsty and give you drink? When did we
see you a stranger and take you in; or naked and
39 clothe you? When did we see you sick or in prison,
and come to see you?'
40 "'In solemn truth I tell you,' the King will answer them, 'that inasmuch as you have done it unto one of the least of these, my brothers, you have done it unto me.'

The Fatal Lack of Vision

41 "Then he will say to those also at his left hand:
'Depart from me, accursed ones, into the eternal
42 fire prepared for the devil and his angels; for I
was hungry, and you gave me no food; I was thirsty,
43 and you gave me no drink; I was a stranger, and
you took me not in; naked, and you clothed me not;
sick, or in prison, and you visited me not.'
44 "Then will they also answer, 'Master, when did we ever see *you* hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to *you?*'
45 "But he will reply, 'In solemn truth I tell you that inasmuch as you did not do it unto one of these least, you did not do it unto me.'
46 "And these will go away into eternal punishment; but the righteous into eternal life."

XXVI

THE NIGHT BEFORE HIS PASSION

Fourth Prediction of His Death

1 Now it happened that after Jesus had finished
all these discourses, he said to his disciples,
2 "You know that the Passover is coming in two

days, and the Son of man will be delivered up to be crucified."

The Plot to Murder Him

3 Then the chief priests and the elders of the people met together in the court of the palace of the
4 high priest who was called Caiaphas, and they plotted together to get Jesus into their power by a
5 trick, and to put him to death; but said they,

"Not during the feast, for fear of causing a riot among the people."

Breaking the Alabaster Vase of Costly Perfume

6 While Jesus was staying in Bethany, in the house
7 of Simon the Leper, a woman came up to him who had an alabaster vase of very costly perfume, and poured it over his head, as he reclined at table.
8 When the disciples saw it, they were indignant, and exclaimed:

9 "Why is this waste? This perfume could have been sold for a good sum, and the money given to the poor."

10 But when Jesus understood it he said to them:

"Why are you annoying the woman? This is a
11 beautiful deed she has done for me; for the poor you have with you always, but me you will not
12 always have. In pouring this perfume on my body,
13 she was preparing me for my burial. In solemn truth I tell you that wherever this gospel shall be preached in the whole world, what she has done shall be told about, as her memorial."

Judas' Act of Treachery

14 It was then that one of the Twelve, he who was
15 called Judas Iscariot, went to the chief priests and said,

"What are you ready to give me for betraying him to you?"

So they weighed him thirty pieces of silver;[1]
16 and from that time he kept looking for a chance to betray him.

[1] Zech. 11 : 12.

Making Ready the Passover

17 On the first day of the feast of Unleavened Bread,
the disciples came to Jesus and said,
"Where do you want us to make preparation for
you to eat the Passover?"
18 "Go into the city," he answered, "to a certain
man, and tell him:
"'The Teacher says: "My time is near. I am
going to keep the Passover at your house, with my
disciples."'"

Jesus Points Out His Betrayer

19 The disciples did as Jesus told them, and made
ready the Passover.
20 When evening came he reclined at table with the
21 Twelve; and as they were eating, he said to them,
"In solemn truth I tell you that one of you is
going to betray me!"
22 In deep distress they began to ask him, each in
turn, "It is not I, is it, Master?"
23 In reply he said:
"One who has dipped his hand with me in the
24 dish will betray me. The Son of man is indeed to
go as it is written concerning him, but woe to that
man by whom the Son of man shall be betrayed.
It were good for that man if he had never been
born."
25 In answer, Judas, who betrayed him, said,
"Surely it is not I, Rabbi?"
He said to him, "Is it not?"

The Lord's Supper

26 And as they were eating, Jesus took bread and,
when he had blessed it, he broke it and gave to his
disciples, saying,
"Take, eat, this is my body."
27 And when he had taken the cup and given thanks,
he gave it to them, saying:
28 "Drink from it, all of you; for this is my blood
of the Covenant, which is poured out for many
29 for the forgiveness of sins. But I say to you, I

will never again drink of this fruit of the vine, until
that day when I drink it new with you in the
kingdom of my Father."
30 So after singing a hymn, they went out to the
31 Mount of Olives. Then Jesus said to them:

"Though All Deny Thee, I Will Not"

"This very night even you will all stumble and
fall away from me; for it is written,
"*I will smite the shepherd, and the sheep of the
flock will be scattered.*[2]
32 But after I am raised up I will go before you into
Galilee."
33 "If they all stumble and fall away from you,"
answered Peter, "I will never do so!"
34 Jesus said to him,
"In solemn truth I tell you that on this very
night, before cockcrow, you will deny me three
times!"
35 But Peter said to him,
"Even if I must die with you, I will never deny
you."
And so said all the disciples.

Gethsemane

36 Then Jesus went with them to a place called
Gethsemane, and said to his disciples,
"Sit down here, while I go and pray yonder."
37 And he took Peter and the two sons of Zebedee
with him, and began to be in anguish and sore dis-
38 tress, and he said to them:
"My soul is in anguish, even unto death! Stay
here, and keep watch with me."
39 Then he went forward a short distance, and fell
on his face and prayed:
"O, my Father, if it be possible, let this cup pass
from me; nevertheless, not as I will, but as thou
wilt."
40 Then he came to his disciples, and found them
asleep, and said to Peter:

[2] Zech. 13 : 7.

"So you were none of you strong enough to
41 watch with me even one hour! Watch and pray
that you may not enter into temptation. The spirit
indeed is willing, but the flesh is weak."
42 Then he went away again a second time and
prayed, saying, "O, my Father, if this cup cannot
pass except I drink it, Thy will be done."
43 He came again and found them sleeping, for their
44 eyes were heavy. So he left them and went away
again, and prayed the third time in the same
45 words as before. Then he came to the disciples
and said:
"Sleep on now, and take your rest. Look! the
hour is at hand; the Son of man is betrayed into
46 the hands of wicked men. Rouse yourselves! Let
us go. My betrayer is close at hand!"

The Betrayer Comes

47 Barely had he spoken these words when Judas,
one of the Twelve, appeared, accompanied by a
great crowd of men with swords and staves, from
48 the chief priests and elders of the people. Now
his betrayer had given them a sign, saying: "Who-
49 ever I kiss is the man; arrest him." So he came
straight up to Jesus and said,
"Hail, Rabbi!" and kissed him eagerly.
50 "Friend, do that for which you came," said
Jesus.

Peter's Sword-stroke

Then they came forward and laid hands on Jesus,
51 and arrested him. And, behold, one of those who
were with Jesus stretched out his hand and drew
his sword, and smote the slave of the high priest,
52 and cut off his ear. Then Jesus said to him:
"Put back your sword into its place! for all who
53 take the sword will perish by the sword. Do you
not suppose that I am able to appeal to my Father
to furnish me at this very moment with twelve
54 legions of angels? But if I did, how could the
Scriptures be fulfilled that say that thus it must
happen?"

The Arrest and Desertion

55 Then Jesus said to the crowds:
"Are you come out as against a robber, with swords and staves to arrest me? Day after day, I sat in the temple courts teaching, and you did
56 not apprehend me. But all this has happened in order that the Scriptures might be fulfilled."

Peter Follows Afar Off

57 Then all his disciples forsook him and fled; but those who had apprehended Jesus led him away to Caiaphas, the high priest, where the scribes and
58 the elders had assembled. Now Peter was following him, afar off, as far as the courtyard of the high priest; and when he got in, he was sitting with the officers, to see the end.

The Night Examination

59 And the chief priests and the whole Sanhedrin were trying to get false evidence against Jesus, in
60 order that they might have him executed; but they found none, although many false witnesses came
61 forward. However, at last two came forward who said,
"This fellow declared, 'I can destroy the Temple of God and build it in three days.'"
62 Rising to his feet the high priest asked Jesus:
"Do you make no answer? What is it that these are testifying against you?"

Jesus Put Under Oath

63 But Jesus kept silence. Again the high priest addressed him,
"I adjure you by the Living God, tell us if you are the Christ, the Son of God!"
64 "I am He," Jesus answered; "yet I tell you that from this time on you will see *the Son of man sitting at the right hand of Power, and coming upon the clouds of heaven.*"[3]
65 Then the high priest tore his garments, saying:

[3] Ps. 110 : 1; Dan. 7 : 13.

"He has spoken blasphemy! What further need have we of witnesses? For behold, now you have
66 heard his blasphemy! What is your verdict?"
"He ought to die," they answered.
67 Then did they spit in his face, and buffeted him; and some struck him with the palms of their hands,
68 and cried: "Prophesy to us, you Christ! Who is it who struck you?"

Peter's Denial

69 Now Peter was sitting outside in the courtyard, and one of the maidservants came up to him and said,
"You also were with Jesus, the Galilean!"
70 But he denied it before them all; "I do not know what you mean," he said.
71 Soon afterward he went out into the porch, and another maid saw him, and said to those who were there,
"This fellow certainly was with Jesus, the Nazarene!"
72 And again he denied it with an oath, saying,
"I never knew the man."
73 A little later the bystanders came up and said to Peter,
"You also are certainly one of them, for your speech betrays you."
74 Then he began to curse and swear, saying,
"I never knew the man."
Immediately the cock crew!
75 Then Peter recalled the word that Jesus had spoken, "Before the cock crow, you shall three times deny me"—and he went out and broke out into bitter weeping.

XXVII

FRIDAY: THE DAY OF CRUCIFIXION

Trial Before Pilate

1 And when the morning came, all the chief priests and the elders of the people took counsel against

2 Jesus, how they might put him to death. After they had bound him, they led him away, and handed him over to Pilate, the Roman Governor.

The Remorse of Judas

3 Then when Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and elders.

4 "I have sinned," he said, "in betraying innocent blood!"

"What is that to us?" they answered; "you must see to that."

5 And flinging down the silver into the Sanctuary, he rushed out, and went and hanged himself.

6 The chief priests took the money, and said, "It would be wrong to put it into the temple-treasury, because it is the price of blood."

7 So after consultation they bought the Potter's
8 Field with it, for a burial-place for strangers. That is the reason why, to this day, the field is called "The Field of Blood."

9 Then was fulfilled the word spoken by the prophet Jeremiah:

And I took the thirty pieces of silver, the price
of him who had been priced, whom certain of the
10 *Children of Israel had priced; and gave them for*
the Potter's Field, as the Lord had appointed me.[1]

Pilate Questions Jesus

11 Now Jesus stood before the Governor, and the Governor questioned him.

"Are you the King of the Jews?" he asked.

12 "It is as you say," answered Jesus; but while he was being accused by the chief priests and elders, he answered nothing.

13 Then Pilate said to him,

"Do you not hear what they are testifying against you?"

14 But he made no answer, not even to one charge; insomuch that the Governor was greatly astonished.

[1] Zech. 11 : 13.

Pilate Questions the Sanhedrin

15 Now it was the Governor's custom, during the
Passover, to release to the people any one prisoner
16 whom they selected. At that time they had a
17 notorious prisoner named Barabbas. So when they
had assembled, Pilate said to them,

"Whom do you want me to release to you, Barabbas, or Jesus who is called Christ?"

18 He knew well that it was because of enmity that
they had brought Jesus before him.

Pilate's Wife Has a Dream

19 And while he was seated upon the judgment-seat,
his wife had sent to him, saying,

"Have nothing to do with that innocent man, for I have suffered many things today, in a dream, because of him."

Release of Barabbas

20 But the chief priests and the elders urged the
crowds to ask for Barabbas, and to destroy Jesus.
21 So when Pilate said to them, "Which of the two
do you want me to release unto you?" they said,

"Barabbas."

22 And Pilate asked,

"What then shall I do with Jesus, who is called Christ?"

With one voice they shouted,

"Let him be crucified!"

23 But Pilate said,

"Why, what evil has he done?"

But they kept shouting the more fiercely,

"Let him be crucified!"

Jesus Sentenced

24 So when Pilate saw that he was accomplishing
nothing, but that on the contrary a riot was threatening, he took water and washed his hands in the
presence of the crowd, saying:

"I am innocent of the blood of this man; you must answer for it."

25 All the people answered,
"His blood be upon us and upon our children."
26 Then he released Barabbas to them, but Jesus he scourged, and delivered to be crucified.

The Scarlet Robe and Crown of Thorns

27 Then the soldiers of the Governor took Jesus into the Prætorium, and gathered all the battalion to-
28 gether. They stripped him and put on him a scar-
29 let robe. And they twisted a thorny crown for him, and put it on his head, and placed a reed in his right hand. Then they knelt before him, in mockery, crying,
"Hail, King of the Jews!"
30 And they spit upon him, and took the reed and
31 struck him on the head, again and again. At last, when they had finished their mocking, they took the robe off, and put his own garments on him, and led him away to crucify him.

Simon Carries the Cross

32 And as they went out they found a man of Cyrene, Simon by name, whom they compelled to go with
33 them to carry his cross. And when they came to a place called Golgotha (the word means "Place of a
34 Skull"), they gave Jesus wine to drink, mingled with gall. But after tasting it he refused to drink it.
35 After crucifying him, they parted his garments
36 among them by casting lots. Then they sat and
37 watched him there. They also placed above his head his accusation written,

THIS IS JESUS
THE KING OF THE JEWS

The Two Thieves

38 At that time two robbers, also, were crucified with him; one on his right hand, the other on his left.
39 Those who passed by, reviled him, wagging their
40 heads and saying:

"You who were going to destroy the Temple and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

The Chief Priests Revile Him

41 In like manner the chief priests, too, with the Scribes and elders, kept taunting him:
42 "He saved others," they said, "himself he cannot save. He, the King of Israel! Let him now come down from the cross, and we will believe on him!
43 He put his trust in God: let Him deliver him now, if He cares for him. For he said, 'I am the Son of God!'"
44 In the same way the robbers also who were being crucified with him, kept reviling him.

"Immanuel's Orphaned Cry"

45 Now from noon darkness fell upon the whole land,
46 until three o'clock in the afternoon. But at three o'clock Jesus cried out in a loud voice,
"*Eli, Eli, Lama Sabachthani?*" (That is to say, "My God, my God, why hast thou forsaken me?")
47 When they heard this, some of the bystanders said,
"He is calling for Elijah!"
48 At once, one of them ran, and took a sponge, and filling it with vinegar, put it on a reed, and gave
49 him to drink. But the rest said:
"Let be! Let us see whether Elijah is coming to save him!"

Surely This Was God's Son

50 And Jesus cried again with a loud voice, and
51 yielded up his spirit. And lo, the veil of the sanctuary was torn in two, from the top to the bottom;
52 the earth quaked; the rocks split; the tombs were opened, and many bodies of the saints who had
53 fallen asleep were raised. And coming forth out of the tombs, after his resurrection, they went into the holy city and appeared to many.
54 When the Roman captain and the soldiers who

were with him, guarding Jesus, saw the earthquake and all that happened, they were greatly terrified, and said,

"Certainly this man must have been God's Son."

Friends Provide a Tomb

55 And there were present several women who were looking on from a distance; they had followed
56 Jesus from Galilee, ministering to him: among them being Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

57 When it was eventide, there came a rich man of Arimathea, named Joseph, who was himself a dis-
58 ciple of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate then commanded that
59 it be given over to him. So Joseph took the body,
60 and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had cut in the rock; and after rolling a great stone against the opening
61 of the tomb, he went away. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Vain Precautions

62 The day after—that is, the day following the Preparation—the chief priests and Pharisees went in a body to Pilate and said:

63 "We recollect, Sir, that when he was living this imposter said, 'I will rise again after three days.'
64 Now therefore give orders to have the sepulcher securely guarded until the third day, for fear his disciples may come and steal him away, and then tell the people, 'He is risen from the dead'; and so the last error will be worse than the first."

65 "You can have a guard," said Pilate. "Go your way, make it as secure as you can."

66 So they went and made the sepulcher secure, by sealing the stone in the presence of the guard.

XXVIII

SUNDAY: THE DAY OF TRIUMPH

The Angel of the Resurrection

1 At the end of the Sabbath, as it began to dawn
toward the first day of the week, Mary Magdalene
and the other Mary came down to see the sepulcher,
2 when lo! there had been a great earthquake; for
an angel of the Lord had come down from heaven,
and gone and rolled away the stone, and was sitting
3 upon it. His appearance was like lightning, and his
4 raiment white as snow. The guards trembled for
5 fear of him, and became like dead men. But to the
women the angel said:

Message to the Women

"You need have no fear, for I know that you are
6 seeking Jesus, the Crucified One. He is not here;
for he is risen, even as he said. Come, see the
7 place where the Master was lying! And go quickly
and tell his disciples: 'He is risen from the dead;
he goes before you into Galilee; you will see him
there.' Remember, I have told you."

Jesus Himself Meets Them

8 On this they ran quickly from the sepulcher, in
fear and great joy, to tell the news to his disciples.
9 And behold! Jesus himself met them, saying, "All
hail!" And they went up to him and clasped his
10 feet and worshiped him. Then Jesus said to them:
"Fear not! Go tell my brothers to depart into
Galilee, and they will see me there."

Bribing the Guard

11 Now while they were on their way, some of the
guard went into the city and told the high priest
12 all that had happened. And when they had met
with the elders and conferred together, they heavily
13 bribed the soldiers and told them to say,

"His disciples came by night and stole him away,
while we were asleep."
14 "If this should reach the Governor's ears," they
said, "we will satisfy him and screen you from
punishment."
15 So the soldiers took the money, and did as they
were told; and this story has been noised abroad
among the Jews, and continues to this day.

The Great Commission

16 But the eleven disciples went away to Galilee, to
the mountain where Jesus had appointed them.
17 And when they saw him they worshiped him; but
18 some doubted. And Jesus came forward to them
and spoke to them, saying:
"All authority has been given to me in heaven
19 and on earth. Go, therefore, and make disciples of
all nations, baptizing them into the name of the
Father, and of the Son, and of the Holy Spirit;
20 teaching them to observe every command which I
have given you: and lo! I am with you alway,
even unto the end of the world."

MARK'S GOSPEL

Date:	About 58 A. D.—the earliest written Gospel.
Author:	John Mark, mentioned in Acts 12 : 12; 15 : 37-39; also in Colossians 4 : 10. Accompanied Paul on his first missionary journey. Papias says that Mark was the interpreter or secretary of Peter; and Peter is supposed to be the authoritative source of this Gospel.
Characteristics:	Presents Christ as the Tireless Worker, the Mighty One.
Key Word:	"Straightway."
Key Verse:	Mark 10 : 45, "For even the Son of man came not to be served, but to serve, and to give his life, a ransom for many."
Symbol:	The Ox.
Addressed To:	In all probability, to Roman Christians.

NOTE. The Gospel closes abruptly and is evidently incomplete. In one of the manuscripts, between the eighth and ninth verses of the sixteenth chapter, appear the words "Of the Presbyter Ariston." Ariston, according to Papias (125 A. D.), was one of the disciples of Jesus. It is believed that he wrote the last twelve verses of Mark about 75 to 90 A. D.

MARK'S GOSPEL

I

THE DAWN OF JESUS' MINISTRY

The Ministry of John the Baptist

1 Beginning of the gospel of Jesus Christ, the Son
2 of God; even as it is written in the prophet Isaiah
Behold, I am sending my messenger before your face to prepare your way.[1]
3 *The voice of one crying aloud:*
In the desert make ready a road for the Lord. Make his paths straight.[2]
4 In the desert came John who baptized, and preached a baptism of repentance for the remission
5 of sins; and all the land of Judæa, and all the people of Jerusalem, kept going out to him, and were baptized by him in the Jordan river, confessing their sins.

John Announces Jesus

6 And John was clothed with camel's hair, and he had a leather girdle round his loins, and he ate
7 locusts, and "honey of the wood." He made proclamation:
"There is One mightier than I coming after me, and I am not worthy to stoop down and unfasten
8 his sandal strap; I have baptized you in water, but he shall baptize you in the Holy Spirit."

The Baptism of Jesus

9 It was at that time that Jesus came from Nazareth of Galilee, and was baptized by John in the

[1] Mal. 3 : 1. [2] Isa. 40 : 3.

10 Jordan; and as soon as he rose from the water he saw the sky cleft asunder, and the Spirit like a
11 dove descending upon him, and a voice from the sky:

"*Thou art my Son, my beloved; in thee is my delight.*"[3]

The Temptation of Jesus

12 Then the Spirit drove him at once into the desert,
13 and he remained in the desert for forty days, tempted by Satan; and he was among the wild beasts, but the angels were ministering to him.

The Early Galilean Ministry

14 After John had been thrown into prison Jesus came into Galilee preaching the gospel of God.
15 "The time is now come," he said, "and the kingdom of God is near! Repent and believe the gospel."

Call of the First Disciples

16 And as he was passing along by the sea of Galilee he saw Simon and Andrew, Simon's brother, casting their net into the sea, for they were fisher-
17 men; so Jesus said to them,

"Come after me, and I will make you to become fishers of men."

18 At once they left their nets and followed him.
19 As he went a little farther on he saw James, the son of Zebedee, and John his brother, who also
20 were in their boat mending the nets. Straightway he called them, and they left their father Zebedee in the ship with the hired servants and went after him.

The Demoniac Healed

21 So they came to Capernaum, and as soon as the Sabbath Day came he went into the synagogue and
22 began to teach. They were astonished at his teaching, for he was teaching them with authority, not like the Scribes.

[3] Ps. 2 : 7; Isa. 42 : 1.

23 And at that very moment, there in their synagogue, a man in the grip of an unclean spirit
24 shrieked out: "What business have you with us, you Jesus of Nazareth? Are you come to destroy us? I know you who you are, the Holy One of God."
25 But Jesus rebuked him, saying:
"Be quiet! Come out of him."
26 So the unclean spirit, after tearing him, came out
27 of him with a loud cry; and every one was amazed so that they began questioning among themselves:
"What does this mean? A new teaching with authority? He lays commands even upon unclean spirits, and they obey him."
28 And at once his fame spread everywhere through that part of Galilee.

A Twilight Ministry

29 On leaving the synagogue they went at once with James and John to the house of Simon and Andrew.
30 Now Simon's mother-in-law lay sick of a fever, and
31 without delay they told him about her. So he came and took her hand and raised her up. The fever left her at once, and she began to wait upon them.
32 At evening when the sun had set, people came and brought to him all the sick and demon-possessed,
33 and the whole town was gathered at the door.
34 He cured many who were ill with various diseases, and drove out many demons. But he did not allow the demons to speak, because they knew who he was.

Jesus Feels the Compulsion of His Task

35 In the morning he rose a great while before day, and went out to a desert place, and there prayed.
36 And Simon and his companions hunted him up,
37 and told him,
"Every one is looking for you."
38 "Let us go away," he answered, "to the neighboring country towns, that I may preach there, too; because for that purpose I came forth."

39 So he went throughout Galilee, preaching in the synagogues and driving out demons.

Himself Bare Our Infirmities

40 One day a leper came to him and besought him as he knelt down to him, saying,
"If you choose, you are able to cleanse me."
41 Jesus, moved with compassion, put out his hand and touched him, saying,
"I do choose, be clean!"
42 The leprosy at once left him, and he was made
43 clean. Jesus immediately sent him away, charging him sternly, and saying:
44 "See you say nothing to any one; but go your way, show yourself to the priest, and offer for your purification what Moses commanded for a testimony to them."
45 But he went out and began to tell every one and to publish it broadcast, so that Jesus could no longer enter any town openly; but he had to remain outside in lonely places, and people kept coming to him from every quarter.

II

HEALING AND TEACHING

A Paralytic Borne of Four

1 Some days later when Jesus entered Capernaum again the news spread, "He is in the house";
2 and at once such a crowd gathered that there was no longer room for them, even around the door.
3 While he was speaking his message, they came bringing to him a paralytic, carried by four men.
4 When they could not get him near to Jesus because of the crowd, they removed the roof under which he stood, and after making an opening, they let down the cot on which the paralytic was lying.
5 Then Jesus, when he perceived their faith, said to the paralytic,

"Son, your sins are forgiven."
6 But there were some Scribes sitting there who
reasoned in their hearts:
7 "Why does this man speak like this? He blas-
phemes. Who is able to forgive sins but One, God
himself?"
8 Jesus clearly perceived at once by the Spirit that
they were thus reasoning in their hearts, and said
to them:
9 "Why do you reason thus in your hearts? Which
is easier, to say to the paralytic, 'Your sins are
forgiven,' or to say, 'Rise, take up your cot and
10 walk'? But to let you see that the Son of man has
authority on earth to forgive sins"—he said to the
paralytic—
11 "I bid you rise, take up your cot, and go
home."
12 The man rose, at once took up his cot, and went
out before them all; at which they were all
astounded, and gave God glory, saying,
"We never saw anything like this."

The Call of Levi

13 Then Jesus went again to the seaside, and the
whole crowd kept coming to him, and he taught
14 them. As he was passing by he saw Levi, the son
of Alphæus, sitting in the tax-office; and he said
to him,
"Follow me."
So he rose and followed him.

Not the Well but the Sick Need a Physician

15 Later on Levi was sitting at table in his house,
and together with Jesus and his disciples a number
of tax-gatherers and sinners were guests, for there
16 were many of them who used to follow him. But
when some scribes of the Pharisees saw him eating
with the sinners and tax-gatherers, they said to his
disciples,
"Is he eating and drinking with tax-gatherers
and sinners?"

17 On hearing this Jesus said to them:
"It is not the healthy who need a physician, but the sick. I did not come to call the righteous, but sinners."

Teaching on Fasting

18 Now the disciples of John and the Pharisees were keeping a fast, and people came to ask him,
"How is it that the disciples of John and the Pharisees are fasting, but your disciples are not?"
19 "Can friends of the bridegroom fast while he is still with them?" asked Jesus. "As long as they have the bridegroom with them, they cannot fast.
20 But the days will come when the Bridegroom will be taken away from them; then, on that day, they
21 will fast. No one ever sews a piece of unshrunk cloth onto an old garment, otherwise the patch tears away from it—the new from the old—and a
22 worse tear is made. And no one ever pours new wine into old wine-skins, else the wine would burst the skins, and both wine and skins would be lost. New wine is poured into fresh wine-skins."

Through the Fields on the Sabbath

23 One Sabbath he was walking along through the wheat-fields, and his disciples, as they began to make their way across, were pulling the heads of wheat.
24 "Look," said the Pharisees to him, "Why are they doing on the Sabbath Day what is against the
25 law?" He answered them:
"Have you never read what David did when he
26 was needy and hungry, he and his men? How he went into the house of God when Abiathar was priest, and ate the consecrated bread, which none but priests may eat, and gave some to his men?[1]
27 "The Sabbath," he told them, "was made for
28 man, and not man for the Sabbath; so the Son of man is Master even of the Sabbath."

[1] 1 Sam. 21 : 6.

III

HE CALLS HIS APOSTLES, AND DEFINES HIS REAL RELATIVES

The Man with the Withered Hand

1 Again he went into a synagogue where there was
2 a man with his hand withered. And they kept watching Jesus to see whether he would cure him on the Sabbath; so as to have some charge to bring against him.
3 "Stand up," Jesus said to the man with the
4 withered hand, "and come forward." Then he asked them:

"Is it lawful to do good on the Sabbath Day, or to do harm? to save a life, or to destroy it?"

5 They were silent. Then looking around upon them with anger, and deeply grieved by the hardening of their hearts, he said to the man,

"Stretch out your hand!"

He stretched it out, and the hand was at once
6 completely restored. As soon as they came out, the Pharisees plotted against him with the Herodians, in order to destroy him.

The Crowds Follow Him to the Seashore

7 Then Jesus withdrew to the sea with his disciples; and a great crowd of people from Galilee followed.
8 From Judæa, too, and Jerusalem, and Idumæa, and from beyond Jordan, and from the district of Tyre and Sidon, they came to him a vast multi-
9 tude, because they heard what he was doing. So he directed his disciples to keep a little boat in readiness for him, because of the crowd, to prevent
10 their crushing him. For he had healed so many that all the people who had ailments pressed upon
11 him so as to touch him. And whenever the unclean spirits beheld him, they threw themselves down at his feet, screaming out,

"You are the Son of God."

12 But over and over, he strictly forbade them to make him known.

The Call of the Twelve

13 Then he went up the hillside and called to him those whom he chose, and they came to him.
14 Twelve of them whom he also called "Apostles,"[1] he appointed to be with him, and also that he might
15 send them out to preach, and to have authority to
16 cast out demons. There was Simon, whom he sur-
17 named Peter, and James the son of Zebedee, and John, the brother of James (them he surnamed
18 Boanerges, that is, Sons of Thunder), and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thad-
19 deus, and Simon the Zealot, and Judas Iscariot who betrayed him.

His Relatives Seek Him

20 Then he went into a house, but again such a multitude assembled that they could not get their food.
21 When his relatives heard of it, they came to take possession of him, for they said,

"He is out of his mind."

22 The Scribes also who had come down from Jerusalem, said,

"He is Beelzebub," and, "He casts out demons by the power of the Prince of the demons."

He Speaks a Parable

23 So when he had called them to him he spoke to them in parables:

"How," said he, "can Satan cast out Satan?
24 If a kingdom be divided against itself, that kingdom
25 cannot stand; if a household be divided against it-
26 self, that household cannot stand; and if Satan has revolted against himself, and is divided, he cannot stand. Nay, he meets his end!

[1] "Apostles" is a Greek word which means the same as "missionary," a word derived from the Latin. Both words mean "one who is sent."

The Sin Against the Holy Spirit

27 "Indeed, no one can enter the strong man's house
and carry off his property without first binding the
28 strong man; then he can plunder his house. In
solemn truth I tell you that the sons of men shall
be forgiven all their sins and all the blasphemies
29 they may utter, but he who blasphemes against the
Holy Spirit is never forgiven. Nay, he is in the
30 grasp of an eternal sin." Because they kept saying,
"He has an unclean spirit."

Who Are the Near Relatives of Christ?

31 Then his mother and his brothers came up, and
standing outside, they sent a messenger to him to
32 call him. Now a crowd was sitting round him and
they told him,

"See! your mother and your brothers and sisters
are outside, wanting to see you."

33 "Who are my mother and my brothers?" he re-
34 plied. Then, with a glance at those who were in
the circle sitting around him, he added:

35 "Here are my mother and my brothers! Who-
ever does the will of God, that one is my brother
and sister and mother."

IV

PARABLES ABOUT THE KINGDOM

Jesus Teaches by the Sea

1 Afterwards Jesus began to teach by the seaside,
and a vast multitude of people gathered about him,
so that he went on board a boat on the sea, and sat
there, while all the people stayed on shore, at the
2 water's edge. Then he began teaching them in
parables many things. In his teaching he said to
them:

Parable of the Sower

3 "Listen! the Sower once went out to sow, and as
4 he sowed, it happened that some seed fell on the

road, and birds came and picked it up; some other
seed fell on stony soil, where it had not much earth;
and it sprang up quickly because it had no depth of
soil, but when the sun rose it was scorched and
withered away because it had no root. Other seed
fell among the thorns, and the thorns sprang up
and choked it, so that it yielded no crop. But some
seed fell into good soil and yielded a crop that
sprang up and increased, yielding thirty, sixty, or
a hundredfold.
"Any one who has ears to hear," he added, "let
him listen to this."

He Explains the Parable

When he was alone his followers and the Twelve
began asking about the parables. He went on to
say to them:
"The secret truth concerning the kingdom of God
has been given to you, but to those outside every-
thing is told in parables, so that,
"*for all their looking they may not see,*
and for all their hearing, they may not under-
stand,
lest perchance they should turn and be pardoned.[1]
"You do not understand this parable," said Jesus.
"Then how will you understand the other parables?
"What the Sower sows is the Word. There are
those 'on the wayside' where the Word is sown.
As soon as they hear it, Satan immediately comes
and snatches away the Word which has been sown in
them. And like the sowing upon 'stony ground'
are those who, whenever they hear the Word, at once
receive it with joy, but because they have no root
in themselves they last for a time; but when suf-
fering or persecution ensues because of the Word
they at once fall away. There are others who are
'sown among thorns.' When they have heard the
Word, the anxieties of life and the snares of wealth
and all sorts of other ambitions, come in to choke
the Word, so that it proves unfruitful. But those,

[1] Isa. 6 : 10.

on the other hand, who were sown on that good soil, are those who listen to the Word, and welcome it, and bear fruit, thirty, sixty, or a hundredfold."

The Responsibility for What We Hear

21 He went on to say:
"Is the lamp brought in to be put under the bushel or the bed? Is it not rather to be put on
22 the lamp-stand? There is nothing hidden except what is to be disclosed, and nothing concealed ex-
23 cept what is to be revealed. If any man has ears
24 to hear, let him hear." And he said to them: "Take heed what you hear: With what measure you measure it will be measured to you, and more will be
25 given to you. For he who holds, to him will more be given, and he who holds not, from him will be taken even what he holds."

The Parable of Secret Growth

26 "It is with the kingdom of God," he continued,
"as if a man should have sown seed in the earth;
27 night and day he sleeps and wakes while the seed is sprouting and growing tall, he knows not how.
28 Of its own accord the earth bears its crops; first the blade, then the ear, then the full grain in the
29 ear. Then as soon as the crop is ready the man has the sickle put in at once, because harvest-time is come.

The Parable of the Mustard-seed

30 "To what shall we compare the kingdom of God?"
he said again. "In what parable shall we set it
31 forth? It is like a mustard-seed, which, when sown
32 in the soil, is the smallest seed in the world; yet when sown shoots up and becomes larger than any plant, sending out such branches that the wild birds build their nests under its shadow."
33 With many such illustrations Jesus used to tell his message to people as far as they were able to
34 receive it; and to them it was his practise never to speak except in parables. But he used to explain everything in private to his disciples.

"Peace, Be Still!"

35 On the evening of that same day Jesus said to
36 them, "Let us go across to the other side." So,
leaving the crowd behind, they took him with them
just as he was in the boat; and the other boats
37 were with him. But a great gale of wind came
up, and the waves were dashing into the boat so
38 that it began to fill. Now he himself was sleeping
on the cushion in the stern, so they woke him up,
saying,
39 "Master, do you not care if we perish?"
And he awoke, rebuked the wind, and said to
the sea,
"Peace, be still!"
40 The wind fell, and there ensued a great calm.
Then he said to them:
"Why are you so afraid? Have you still no
faith?"
41 Then they were awestruck, and said one to an-
other,
"Who can this be, that even the wind and the sea
obey him!"

V

MIGHTY WORKS OF POWER

The Man from the Tombs

1 Then they came to the country of the Gadarenes,
2 on the opposite side of the sea; and he had no
sooner stepped out of the boat, than a man out of
the tombs came to meet him, a man with an unclean
3 spirit, who lived among the tombs. Not even with
4 a chain could any man bind him, for he had been
bound with fetters and chains again and again, and
had snapped the chains, and broken the fetters; and
there was no one strong enough to master him.
5 And always, night and day, he remained among the
tombs and in the mountains, shrieking and gashing
himself with stones.
6 As he caught sight of Jesus from afar, he ran

7 and knelt before him, and with a shriek he cried
out in a loud voice:
"Jesus, son of God most high, what business have
you with me? I adjure you by God, torment me
8 not!" For Jesus was saying,
"Foul spirit, come out of the man."
9 He continued asking him, "What is your name?"
"Legion is my name, for we are many."
10 Over and over he continued to beg Jesus not to
send them away out of the country.

The Demons Enter the Swine

11 Now there was on the hillside a great drove of
12 swine feeding. So the spirits begged him, saying,
"Send us into the swine, that we may enter into
them."
13 And he gave them leave.
And out came the foul spirits and entered the
swine; and the drove rushed down from the steep
into the sea, in number about two thousand, and
14 were choked in the sea. On this the swineherds
ran away and spread the news in town and coun-
try. So the people went to see what had happened.

Clothed and in His Right Mind

15 When they got to Jesus they found the demoniac
sitting there, clothed and in his right mind—the
man who had had the "Legion"—and they were
16 awestruck. And those who had been eye-witnesses
told them what had happened to the demoniac and
17 to the swine. Then they began to beg Jesus to de-
part from their district.
18 As he was getting into the boat the man who had
been demon-possessed kept begging to go with him;
but he said,
19 "Go home to your own people, and tell them
what great things God has done for you, and has
had mercy upon you."
20 So he went and began to publish abroad in the
District of the Ten Towns all that Jesus had done
for him; and every one was astonished and all men
marveled.

Jairus' Daughter

21 Then after Jesus had recrossed in a boat to the
other side, a vast multitude came crowding around
22 him; so he stayed on the seashore. Then one of
the wardens of the synagogue, named Jairus, came
up, and as soon as he saw Jesus, fell at his feet,
with many entreaties.
23 "My little daughter," he said, "is dying. I be-
seech you, come and lay your hands on her, that
she may recover and live."
24 So he went with him, and a great crowd followed
him and thronged about him.

She Touched the Hem of His Garment

25 Now there was a woman who had had a hemor-
26 rhage for twelve years, and had suffered many
things of many physicians, and had spent all that
she had, but was no better; on the contrary, rather
27 grew worse. She had heard about Jesus, so she
came in the crowd behind and touched his cloak.
28 "If I can touch even his clothes," she kept say-
ing to herself, "I shall get well."
29 At once the fountain of her blood was dried up;
and she felt in her body that she was cured of her
30 complaint. Jesus, instantly conscious that the power
within him had gone forth, turned about in the
crowd, and said,
"Who touched my clothes?"
31 "You see the crowd thronging about you," said
his disciples, "and yet you say, 'Who touched me?'"
32 But he kept looking about to see who had done
33 it, and the woman knowing what had happened to
her, came in fear and trembling, and fell down
before him, and told him all the truth.
34 "Daughter," he said, "your faith has saved you.
Go in peace, and be cured of your complaint."

Jesus Raises from the Dead the Daughter of Jairus

35 While he was still speaking men came from the
house of the warden of the synagogue to tell him,
"Your daughter is dead, why trouble the Teacher
any further?"

6 But Jesus, paying no attention to the remark, said to the warden of the synagogue, "Have no fear, only believe."

7 He would not permit any one to go with him, except Peter and James and John, the brother of
8 James. As they came to the house of the warden of the synagogue, he gazed upon a tumult, many weeping and wailing shrilly.

9 "Why all this tumult and loud weeping?" he
0 asked. "The child is not dead, but asleep." And they began to laugh him to scorn.

Then he put them all outside, took the father and mother of the child and those he brought with him, and entered the room where the child was lying.
1 Then he took the child's hand and said to her,

"*Talitha, cumi*," that is to say, "Little girl, I am speaking to you; arise!"

2 And instantly the little girl stood up, and began to walk, for she was twelve years old. They were at once beside themselves with utter amazement.
3 He, however, repeatedly cautioned them not to let any one know about it, and directed them to give her something to eat.

VI

IMPRISONMENT AND DEATH OF JOHN THE BAPTIST

Is This Not Jesus, the Carpenter?

1 Jesus left that place, and accompanied by his dis-
2 ciples, came into his own part of the country. When it came Sabbath he began to teach in the synagogue; many, as they listened, were deeply impressed.

"Where did he get all this?" they asked; "What is the wisdom that is given to this man, and miracles
3 such as these that happen at his hands? Is not this the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?"

4 So they disapproved of him. Then Jesus said to them,

Home Talent Often Despised

"A prophet is not without honor except in his native land and among his relatives and in his home."

5 And he was unable to do any miracle there, except that he laid his hands on a few sick folk and
6 healed them. And he wondered at their lack of faith. So he went among the neighboring villages, teaching.

The Twelve Sent Out

7 Then summoning the Twelve to him, he began to send them out two by two, giving them authority
8 over unclean spirits. He bade them take nothing but a staff for their journey; no bread, no wallet,
9 no coins in their purse; they were to wear sandals, but not to put on two tunics.

10 "Wherever you enter a house," he told them, "re-
11 main there until you leave the place; and if any place does not receive you, or listen to you, as you go out of it shake off the dust under your feet, as a warning to them."

12 So they fared forth and summoned men to re-
13 pentance. They cast out many demons, and anointed many sick people with oil and cured them.

Various Opinions of Jesus

14 King Herod heard it, for the name of Jesus had become well known. People were saying,

"John the Baptist is risen from the dead, and on that account these powers are working in him."

15 "He is Elijah," said others.

And still others were saying,

"He is a prophet, like one of the old prophets."

16 But when Herod heard, he said,

"That John whom I beheaded has come back to life."

The Story of John's Beheading

17 Now this Herod had sent and arrested John, and
bound him in prison, for the sake of Herodias, his
18 brother Philip's wife, whom he had married. For
John had often told Herod,

"It is not right for you to live with your brother's
wife."

19 So Herodias hated him, and wished to put him to
20 death; but she could not, for Herod was afraid
of John because he knew that he was a just and
holy man. So he kept him safe. When he listened
to John he was much exercised, yet he found plea-
sure in listening to him.

Salome Dances for Herod

21 Then came a convenient day, when Herod on his
birthday held a feast for his lords and generals and
22 the leading men of Galilee, at which the daughter
of Herodias herself came in and danced. She
charmed Herod and his guests.

"Ask me whatever you want," said the king to
the young girl, "and I will give it to you."

The King's Oath

23 He even swore to her that whatever she asked, he
24 would give it to her, up to half his kingdom. So
she came out and said to her mother,

"What shall I ask for?"

"The head of John the Baptist," she replied.

25 So she at once hurried in to the king and made
her request,

"I want you," she said, "to give me, without
delay, the head of John the Baptist on a charger."

Salome's Gruesome Trophy

26 Then the king was exceedingly sorry; yet on
account of his oaths and his guests he was unwilling
27 to disappoint her. So he sent at once a soldier of
28 the guard with orders to bring his head. And he
went and beheaded John in prison, brought his head
on a platter, and gave it to the young girl, and she
gave it to her mother.

29 When John's disciples heard of this, they came, and took his body, and laid it in a tomb.

Come Ye Apart and Rest a While

30 When the apostles had come back to Jesus, they told him all the things they had done, and all they
31 had taught. Then he said to them,

"Come apart, yourselves, to a quiet spot, and rest a while."

For there were many coming and going, and they
32 could not get time even to eat. So they sailed away
33 privately to a solitary place. However, many saw them going, and recognized them, and ran together by land from all the neighboring towns, and arrived there first.

34 So when Jesus landed he saw a vast multitude, and he was moved with compassion for them, because they were like sheep without a shepherd, and he began to teach them many things.

The Feeding of the Five Thousand

35 Then when the day was now far spent, his disciples came to him and said:

"This place is desert, and the day is now far
36 spent. Send the people away so that they may go to the farms and villages about here, and buy themselves something to eat."

37 In answer he said to them, "You yourselves are to give them food."

"Are we to go and buy fifty dollars worth of bread," they said, "and give them food?"

Bread for All and to Spare

38 "How many loaves have you?" he answered. "Go and see."

When they had found out, they said, "Five, and two fishes."

39 Then he directed them to make all sit down by
40 companies on the green grass. And they sat down like beds in a garden, by hundreds and by fifties.
41 Then he took the five loaves and the two fishes, and looking up to heaven he blessed, broke the loaves in

pieces, and kept giving to the disciples to distribute.
42 The two fish also he divided to them all. All ate
43 and had enough; and they carried away broken
fragments of bread and of fish, enough to fill twelve
44 baskets. Those who ate the bread were five thousand adult men.

Jesus Walks on the Water

45 Then he at once compelled the disciples to embark
in the boat and go before him to Bethsaida on the
46 other side, while he sent the people away. After
he had taken leave of them, he went away into the
47 mountain to pray. And when evening came, the
boat was half-way across the sea, while he was on
48 shore alone; but when he saw them distressed in
rowing (for the wind was against them), about
the fourth watch of the night he went to them,
walking upon the sea. He would have passed
49 them by, but when they saw him walking upon
the sea, they thought it was an apparition and
50 shrieked aloud, for they all saw him and were
terrified.

But he at once spoke with them, saying:

"Courage! It is I. Do not be afraid!"

51 Then he got into the boat beside them, and the
52 wind ceased, and they were utterly astounded, for
they had not understood about the loaves; on the
contrary their heart was hardened.

He Healed Them All

53 When they had crossed over they landed at Gen-
54 nesaret and moored to the shore. As soon as they
got out of the boat, the people at once recognized
55 him, and began running over that whole country,
and carrying the sick about on their beds, wherever
56 they heard he was. And whenever he entered into
villages or cities or the fields they would lay the
sick in the market-places and beseech him to let
them touch even the tassel of his cloak, and all who
touched him were made well.

VII

DISCOURSES AND DEEDS OF MERCY

Displacing the Commandments by Traditions

1 One day the Pharisees came to him in a body with
2 some Scribes who had come from Jerusalem. They
had noticed that some of his disciples were eating
with "common," that is to say, unwashed hands.[1]
5 So the Pharisees and Scribes asked him: "Why do
your disciples not follow the traditions of the elders?
Why do they eat with 'common' [unwashed]
hands?"
6 "Well did Isaiah prophesy of you, hypocrites," he
answered. "As it is written,

"This people honor me with their lips,
While their hearts are far from me;
7 *But in vain do they worship me,*
For their teaching is only human precepts.[2]

8 "You neglect the commandment of God, and hold
fast the traditions of men."

Unworthy Formalism

9 "It is praiseworthy, is it," he exclaimed, "to re-
ject the command of God that you may keep your
10 tradition! For although Moses said, *Honor your*
father and mother,[3] and *Let him who curses father*
11 *or mother suffer death,*[4] you say that if a man tells
his father or mother, 'This money which otherwise
you would have received from me, is Korban' (that
12 is, a thing devoted to God), you exempt him from
13 doing any service for his father or mother. Thus
by your tradition which you have handed down you

[1] Verses 3 and 4: "For the Pharisees and all of the Jews do not eat until they have ceremoniously washed their hands in obedience to the tradition of the elders; and when they come from the market-place they do not eat without bathing first; and they have many other customs which they have received and observe, such as the washing of cups and jugs and copper pans."—*These verses are not found in the best manuscripts.*

[2] Isa. 29 : 13.

[3] Exod. 20 : 12.

[4] Exod. 21 : 17.

set at naught the word of God; and you do many other things like that."

Out of the Heart Are the Issues of Life

4 Then again he called the crowd to him and said:
5 "Listen to me, all of you, and understand; there is nothing outside a man which by entering in can defile him; but it is what comes from him that defiles him."
7 After he had left the crowd and gone indoors his disciples began asking him about the parable.

Jesus Disavows Ceremonial Cleanness

18 "Are even you without understanding?" he said. "Do you not perceive that nothing whatever from
19 without can defile a man by entering him, because it does not go into his heart, but into his belly, and passes away, ejected from him?"

By these words he pronounced all foods clean.

The Evil Brood that Nests in the Heart

20 "What comes out of a man," he continued, "is
21 what defiles him. From within, from the heart of
22 man, proceed evil purposes—fornication, theft, murder, adultery, greed, malice, deceit, wantonness,
23 envy, slander, arrogance, reckless folly—all these wicked things issue from within and defile a man."

The Syro-phœnician Woman

24 After he rose and left that place, he went away into the region of Tyre and Sidon. Here he went into a house and wished no one to know it, but he
25 could not be hid. Forthwith a woman whose little daughter was possessed by an unclean spirit, heard
26 of him, and came and fell at his feet (the woman was a Greek, a Syro-phœnician by race), and again and again she begged him to cast the demon out of her daughter.
27 "Let the children be filled first," he said to her. "It is unseemly to take the children's bread and throw it to the dogs."

28 "True, Master," she answered, "but the dogs under the table do pick up the children's crumbs."
29 "For that saying of yours, go home," he replied; "the demon has departed from your daughter."
30 So she went home, and found the child lying in her bed, and the demon departed.

The Cure of a Deaf Stammerer

31 Again he left the region of Tyre, and passed through Sidon to the Sea of Galilee, crossing the
32 District of the Ten Towns. And they brought to him a deaf man who stammered, and begged him
33 to lay his hands upon him. So Jesus took him aside from the crowd, by himself, and put his finger in the man's ears, and moistened his tongue with
34 saliva; then looking up to heaven with a sigh, he said to him, "Ephphatha!" (that is, "Be opened.")
35 And his ears were opened and the bond of his
36 tongue was loosened, and he spoke plainly. Then Jesus charged them not to tell any one, but the more
37 he charged them, the more they published it; and people were amazed beyond measure, saying:

"How successfully he does things! Even the deaf he makes to hear, and the dumb to speak."

VIII

CONDITIONS OF DISCIPLESHIP

Feeding of the Four Thousand

1 In those days when a large crowd had again assembled and had nothing to eat, Jesus called together his disciples and said to them:
2 "My heart aches for the crowd, because they have remained with me three days now, and they have
3 nothing to eat; and if I send them away fasting to their homes, they will faint on the way. Moreover, some of them are from a distance."
4 "Where will it be possible," answered his dis-

ciples, "for one to fill these men with bread in a lonely place like this?"

5 He asked them, "How many loaves have you?"
"Seven," they said.

6 So he directed the crowd to sit down on the ground; and when he had taken the seven loaves, he gave thanks, broke them, and gave to his dis-
7 ciples to distribute to the crowd. They had also a few small fish; after blessing these he told his
8 disciples to distribute them also. They ate and were filled—there were about four thousand of them—and they took up of broken pieces that were
9 left, seven hampers. They that had eaten were
10 about four thousand. Then he sent them away, got at once into the boat with his disciples, and came into the district of Dalmanutha.

The Pharisees Seek a Sign

11 And the Pharisees came out and began to question him, seeking from him a sign from heaven, by
12 way of testing him. At this Jesus sighed deeply in his spirit, and said:

"Why does the present generation seek a sign? In solemn truth I tell you that no sign shall be given this generation."

The Leaven of the Pharisees

13 Then he left them, and getting into the boat again,
14 went away to the other side. Now they had forgotten to take bread, and had not in the boat with
15 them more than one loaf. So he gave them this warning:

"Look out! Be on the watch against the leaven of the Pharisees, and the leaven of Herod."

16 And they began arguing with one another because they had no bread. He noted this and said to them:

17 "Why are you arguing together because you have no bread? Do you not yet perceive and understand?
18 Are your minds so slow to comprehend? You have eyes, do you not see? You have ears, do you not

19 hear?[1] Do you not remember? When I broke the
five loaves among the five thousand, how many
baskets of broken pieces did you take up?"
"Twelve," they said.
20 "And when the seven for the four thousand,
how many hampers full of fragments did you pick
up?"
They said to him, "Seven."
21 "Do you not yet understand?" he said.

A Blind Man Cured

22 Then they came to Bethsaida, where some people
brought a blind man to Jesus, and begged him to
23 touch him. Taking the blind man by the hand, he
led him outside the village; and, after spitting on
his eyes, he laid his hands on him and asked,
"Can you make out anything?"
24 The man looked up and said,
"I can make out the people, for as they move
about, I see them like trees."
25 Then Jesus again put his hands on the man's
eyes; and the man, staring straight ahead, recovered
his sight and continued to see everything perfectly.
26 Then Jesus sent him home, saying, "Do not even go
into the village."

Who Say Ye that I Am?

27 From there Jesus and his disciples went to the
villages of Cæsarea Philippi, and on the way he
began to question his disciples, saying,
"Who do people say I am?"
28 And they told him,
"Some say John the Baptist, others, Elijah, and
others that you are one of the prophets."

Peter's Great Confession

29 And he continued questioning them,
"But you yourselves, Who do you say I am?"
Peter in reply said to him,
"You are the Christ."

[1] Jer. 5 : 21.

Then he strictly charged them not to say this
about him to any one; and he began to explain to
them that the Son of man must suffer many things,
and be rejected by the elders and the chief priests,
and the Scribes, and be put to death, and after two
days rise again. This he told them quite openly.

Peter's Presumption

Then Peter took him and began to rebuke him.
But he turned round, and looked upon his disciples,
and rebuked Peter.

"Get thee behind me, Satan," he said, "for your
thoughts are not God's thoughts, but man's."

Conditions of Discipleship

Then summoning the crowd to him, with his dis-
ciples: he said:

"If any man wishes to follow me, let him re-
nounce self, take up his cross, and so follow me.
For whoever wishes to save his life will lose it;
but whoever, for my sake and the gospel's, loses
his life will save it. For what shall it profit a man
to gain the whole world and lose his own life?
Or what shall a man give in exchange for his life?
Whoever is ashamed of me and my words in this
unfaithful and wicked generation, of him shall the
Son of man be ashamed when he comes in the glory
of his Father with the holy angels."

IX

THE TRANSFIGURATION

"In solemn truth I tell you," he said, "there are
some standing here who shall not taste death till
they see the kingdom of God, come with power."

The Excellent Glory in the Mount

Six days later Jesus took with him Peter and
James and John, and brought them by themselves

up a high mountain apart from the rest. Here in
3 their presence he was transfigured; and his clothes
also became glistering with a radiant whiteness
4 such as no bleaching on earth could give. More-
over there appeared to them Elijah, with Moses;
and they were talking with Jesus.
5 "Master," said Peter, addressing Jesus, "it is
good for us to be here. Let us put up three tents,
one for you, one for Moses, and one for Elijah."
6 (For he did not know what to say, they were so
awestruck.)
7 Then there came a cloud overshadowing them;
and there came a voice out of the cloud:
"This is my Son, my beloved. Listen to him."
8 And suddenly as they looked around, they saw no
one any more beside them, but Jesus alone.

The Disciples Question Jesus

9 As they came down the mountain he strictly for-
bade them to narrate to any one what they had seen,
until after the Son of man had risen from the dead.
10 This order they faithfully kept, questioning among
themselves what "rising again from the dead"
11 meant. So they asked him,
"How is it that the Scribes say that Elijah must
first come?"
12 "Elijah does indeed first come," he said, "and
restores all things. But how is it written about the
Son of man, that he will endure great suffering, and
be rejected?
13 "Elijah indeed has already come," he added,
"and they have done to him whatever they pleased,
even as it is written of him."

The Demoniac Boy at the Foot of the Mountain

14 When they rejoined the disciples they saw a great
crowd surrounding them, and some Scribes disput-
15 ing with them. As soon as they saw him, all the
people were astounded and ran up to greet him.
16 He asked them,
"What are you discussing with them?"
17 "Master," answered one of the crowd, "I brought

18 my son to you; he has a dumb spirit in him; and
wherever it seizes him it dashes him down; he foams
at the mouth, and grinds his teeth, and is wasting
away. I begged your disciples to cast it out, but
they could not."

19 "O unbelieving generation!" replied Jesus; "how
long must I be with you? how long must I be
patient with you? Bring him to me."

The Irresistible Power of Faith

20 So they brought the boy to him, and when he saw
Jesus, the spirit at once convulsed him, and he fell
to the ground and wallowed, foaming at the mouth.
21 Then Jesus asked the father,

"How long has he been like this?"

22 "From childhood," he answered; "and often it
has thrown him into the fire and into the water, to
destroy him; but if you can do anything, take
pity on us and help us."

23 Jesus said to him:

"'If you can'! All things can be for one who
believes."

24 The boy's father with a cry said instantly:

"I do believe; help my unbelief."

25 And when Jesus saw that a crowd came running
together, he rebuked the unclean spirit:

"You dumb and deaf spirit," he said, "come
out of him, I command you, and never enter him
again."

Prayer Changes Things

26 So with a loud shriek it came out, after throwing
the boy into convulsion after convulsion. The boy
looked like a corpse, so that most of them said
27 that he was dead. But Jesus took him by the hand
28 and lifted him up, and he stood up. When Jesus
had gone into the house, his disciples asked him in
private,

"Why could not we cast it out?"

29 "This kind can only be cast out by prayer," he
replied.

Jesus Prophesies His Death

30 Jesus and his disciples, after leaving that place
passed through Galilee; but he was unwilling that
31 any one should know it, for he was explaining to
his disciples that the Son of man was to be betrayed
into the hands of men, and that they would put him
to death, but that after he had been put to death
32 he would rise again after three days. But they did
not understand his words, and were afraid to ask
him the meaning.

The Secret of True Greatness

33 Then they came to Capernaum; and when he got
into the house he asked them,
"What were you discussing on the road?"
34 But they were silent, for on the road they were
35 disputing together which one was greatest. So
he sat down and called the Twelve, and said to
them,
"If any one wishes to be first, he must be last
of all, and the servant of all."

The Child in the Midst

36 Then Jesus took a little child, set it among them,
and folding it in his arms, he said,
37 "Whoever in my name receives one such little
child, receives me, and whoever receives me, re-
ceives not me, but Him who sent me."

Because He Follows Not Us

38 "Master," said John, "we saw a man casting out
demons in your name, and we tried to stop him
because he did not follow us."
39 "Do not try to stop him," Jesus answered, "for
there is no one who performs a miracle in my name
40 who can soon speak evil of me. He who is not
41 against us is for us. For whoever gives you even
a cup of water to drink because you belong to
Christ, in solemn truth I tell you, that he shall
certainly not lose his reward.

Causing to Stumble

2 "And if any one shall cause one of these little
ones who believe on me to stumble, it would be
better for him if he were thrown out into the sea
with a great millstone about his neck.
3 "If your hand cause you to stumble, cut it off!
It is better to be maimed and to enter into life
than to have two hands and go away into hell, into
5 the fire that cannot be put out. If your foot cause
you to stumble, cut it off! It is better to enter into
the life a cripple, than to have two feet and be
7 cast into hell.[1] If your eye cause you to stumble,
tear it out! It is better for you to enter the king-
dom of God one-eyed than to keep both your eyes
8 and be cast into hell, *where their worm never dies*
9 *and the fire does not go out.*[2] For by fire every one
0 will be salted;[3] salt is excellent, but if the salt has
lost its savor, what will you use to restore its salt-
ness? Then have salt in yourselves, and be at peace
with one another."

[1] Verses 44 and 46 are wanting in the most ancient manuscripts.

[2] Isa. 66 : 24.

[3] The Greek verb "salted" refers to the custom of using salt in the sacrifices. The allusion is to the fire of discipline and self-sacrifice.

X

TEACHINGS OF JESUS

The Question About Divorce

1 On leaving that place Jesus came into the borders
of Judæa, on the other side of the Jordan. Once
more the people flocked about him, and again, as
2 usual, he began teaching them. Presently some
Pharisees came up and tested him, by asking if it
was lawful for a man to divorce his wife.
3 "What did Moses command you?" he replied.
4 "Moses," said they, "permitted a man to draw up
a bill of separation and divorce her."[1]

[1] Deut. 24 : 1.

5 But Jesus said to them:
"Moses gave you that command because of the
6 hardness of your hearts; but from the beginning of
the creation God made them male and female.
7 "*For this cause a man shall leave his father and*
his mother, and shall cleave to his wife; and the
8 *two shall become one flesh;*[2] so that they are no more
9 two, but one flesh. What therefore God has joined
together, let not man put asunder."
10 When indoors the disciples began to question Jesus
again about this, and he said:
11 "Any man who divorces his wife and marries
12 another woman commits adultery against her; and
if she divorces her husband and marries another
man, she commits adultery."

Little Children Are Blessed

13 Now people were bringing little children to Jesus
for him to touch them; but the disciples rebuked
14 them. Jesus was indignant when he saw it, and
said:
"Let the little children come to me. Do not
hinder them; for the kingdom of God belongs to
15 such. I tell you true that unless a man receives
the kingdom of God as a little child, he shall not
even enter it."
16 Then he took them in his arms, and laid his hands
upon them in blessing.

The Rich Young Man

17 As he started to go forth into the road, a man
came running up to him, and knelt down before him
"Good Teacher," he asked, "what must I do
to inherit eternal life?"
18 Jesus said to him:
"Why do you call me 'good'? No one is good
save one, God himself. You know the command-
19 ments: *Do not murder, do not commit adultery, do*
not steal, do not bear false witness, do not cheat
honor your father and mother."[3]

[2] Gen. 2 : 24. [3] Deut. 5 : 16-20.

20 "Teacher," he answered, "I have observed all
these from my youth."
21 Jesus loved him as he looked at him, and said:
"One thing you lack. Go, sell all you have and
give to the poor; and you shall have wealth in
heaven; and come, follow me."
22 But his face fell at these words, and he went
away saddened, for he was one who had great
wealth.
23 Then Jesus looked round on his disciples and said,
"How hard it is for those who have wealth to
enter into the kingdom of God!"
24 The disciples were amazed at his words. Jesus
looked around and said again to them:
"My sons, how hard it is for those who trust in
25 money to enter the kingdom of God. It is easier
for a camel to get through the eye of a needle,
than for a rich man to enter the kingdom of
heaven."
26 "Then who can be saved?" they said to them-
selves astonished beyond measure.
27 When he had looked at them, Jesus said,
"With men it *is* impossible, but not with God,
for all things are possible with God."

The Rewards of Following

28 "But we," Peter began to say, "we have left our
all, and have followed you."
29 "I tell you solemnly," said Jesus, "that there
is no man who has left house, or brothers, or sisters,
or mother, or father, or children, or lands, for my
30 sake and the gospel's, but shall receive a hundred
times as much, now in this present world, houses,
brothers, sisters, mothers, children, lands—and per-
secutions with them—and in the world to come
31 eternal life. But many who are first shall be last,
and the last, first."

On the Road to Jerusalem

32 They were still on the road going up to Jerusalem,
and Jesus led the way; and they were amazed, and
some, although they followed, were afraid. Then

once more he took the Twelve, and began to tell them what was about to befall him.

33 "See," said he, "we are going up to Jerusalem, and the Son of man will be betrayed to the high priests and the Scribes. They will condemn him to
34 death, and will hand him over to the Gentiles, who will mock him, spit upon him, flog him, and put him to death; and after three days he will rise again."

The Ambition of James and John

35 Presently there came up to him James and John, the sons of Zebedee, and said,

"Teacher, we wish you would do for us whatever we ask you."

36 "What is it you want me to do for you?" said he.

37 They answered,

"Allow us to sit, one at your right hand, and the other at your left hand, in your glory."

38 "You know not what you are asking," said Jesus. "Can you drink the cup that I drink, or be baptized with the baptism that I am baptized with?"

39 They answered him, "We can."

"You shall indeed drink the cup that I drink, and with the baptism that I am baptized with shall
40 you be baptized, but a seat upon my right hand or my left is not mine to grant, but it is for those for whom it has been reserved."

Christian Law of Distinction

41 When they heard this the ten began to be indignant at James and John, so Jesus called them to him and said:

42 "You know that those who are regarded as rulers among the Gentiles lord it over them, and their
43 great ones make them feel their authority. Not so shall it be among you. On the contrary whoever would become great among you shall be your ser-
44 vant; and whoever among you would be first, shall
45 be slave of all, and justly, for even the Son of man came not to be served, but to serve, and to give his life, a ransom for many."

Blind Bartimeus

46 Then they reached Jericho; and as he was leaving
47 Jericho with his disciples and a great crowd, Bartimeus, the son of Timæus, a blind beggar, was sitting beside the road. Hearing that it was Jesus of Nazareth, he began shouting and saying,

"Jesus, thou son of David, have mercy on me!"

48 And many kept rebuking him and telling him to be quiet, but he only shouted much louder,

"Son of David, have mercy on me!"

49 Then Jesus stood still, saying,

"Call him."

So they called the blind man, and said,

"Courage, rise, he is calling you."

50 The man threw off his cloak, sprang to his feet, and came to Jesus.

51 "What do you want me to do?" said Jesus, addressing him. And the blind man answered,

"O Rabboni, that I might receive my sight!"

52 "Go," said Jesus, "your own faith has saved you," and immediately he received his sight, and began to follow Jesus along the road.

XI

THE TRIUMPHAL ENTRY

On Sunday of Passion Week

Jesus Sends His Disciples for the Ass

1 Now when they were approaching Jerusalem, near Bethphage and Bethany, at the Mount of Olives,
2 Jesus sent two of his disciples and told them:

"Go to that village in front of you, and immediately on entering it you will find a colt tied, upon which no man has ever sat; untie him and bring
3 him here. And if any man asks you, 'Why are you doing that?' answer, 'The Lord has need of him, and he will immediately send him back.'"

4 So they went and found a colt tied outside a door,
5 in the open street, and untied it. And some of the bystanders began to say to them,

"What are you trying to do, untying that colt?"
6 So they answered them just as Jesus had told
them, and they let them take it.

Jesus Rides in Triumph

7 Then they brought the colt to Jesus, and when
they had thrown cloaks upon it, Jesus seated him-
8 self on it. Then many spread their cloaks on the
road, and others, soft leafy branches, which they
9 had cut from the fields; and those who went before
him and those who came after kept shouting:
"Hosanna!
Blessed be He who comes in the name of the
Lord!
10 *Blessed be the coming kingdom of our father*
David!
Hosanna, in the highest!"

Jesus Goes to Bethany

11 Then he entered Jerusalem and went into the
Temple, and after he had looked around at every-
thing, as the hour was now late, he went out to
Bethany with the Twelve.

Monday: A Day of Authority

The Doomed Fig Tree

12 The next day after leaving Bethany he was
13 hungry, and seeing a fig tree in the distance full
of leaves, he came to see if he could find anything
on it, and found on it nothing but leaves (for it
14 was not the time of figs). So, addressing the tree,
he said,
"Let no man ever more eat fruit from you."
And his disciples heard it.

He Drives the Traders from the Temple

15 Presently they reached Jerusalem, and, after en-
tering the Temple courts, Jesus began to drive out
those who were buying and selling there, and to
upset the tables of the money-changers, and the
16 stalls of those who sold doves, and he would not

allow any one to carry a vessel through the Temple courts. Then he began to teach.

17 "Is it not written," he said, "*My house shall be called a house of prayer for all the nations? But you have made it a den of robbers.*"[1]

18 The chief priests and the Scribes heard this, and they began to seek means of destroying him; for they were afraid of him because all the crowd were greatly struck with his teaching.

A Lesson on Faith

19 Now every evening he used to go outside the city;
20 and as they [he and his disciples] were passing along in the morning, they saw the fig tree already
21 withered from the root. Then Peter remembered, and exclaimed,

"Look, Rabbi, the fig tree which you cursed is withered up."

22, 23 "Take hold on God's faithfulness," said Jesus to them in reply. "In solemn truth I tell you that if any one shall say to this mountain, 'Up and hurl yourself into the sea!' and shall not doubt in his heart, but on the contrary shall believe that what
24 he says will happen, it will be granted him. That is why I am telling you that whatever you ask for in prayer, believe that you have received it, and
25 it shall be yours. And whenever you stand up to pray, forgive, if you have anything against any one, that so your Father also who is in heaven may forgive you your trespasses."[2]

Captious Questions

27 Once more they came into Jerusalem; and as he was walking in the Temple courts, there came to him the high priests and Scribes and elders and asked him:

28 "By what authority do you do these things? or who gave you this authority to do these things?"
29 "And I will put one question to you," replied Jesus. "Answer this, and I will tell you by what

[1] Isa. 56 : 7; Jer. 7 : 11.
[2] Verse 26 is lacking in the most ancient manuscripts.

30 authority I do these things. The baptism of John,
was it from heaven, or from men? Answer me!"
31 Then they began arguing with one another:
"If we say, 'From heaven,' he will ask, 'Why
32 then did you not believe him?' On the other hand,
if we say, 'From men'!" They were afraid, how-
ever, of the people, for every one held that John
33 had been really a prophet. So their answer to
Jesus was,
"We do not know."
"Neither will I tell you," said Jesus, "by what
authority I do these things."

XII

TUESDAY: A DAY OF DISPUTATION

1 Presently Jesus began to speak to them in para-
bles:

Parable of the Vine-dresser

"There was once a man," he said, "who planted
a vineyard, put a fence around it, dug a pit for the
wine-press, built a tower, rented it to tenants, and
2 went abroad. At vintage-time he sent a slave to
the vine-dressers to collect some of the proceeds
3 of the vineyard; but they seized him, and flogged
4 him, and sent him away empty-handed. Then he
sent another slave to them; and this man they
knocked over the head and handled shamefully.
5 And he sent another; and him they killed; and many
6 others; beating some, and killing some. He had
still one, a Son beloved. He sent him last to them,
saying,
"'They will reverence my Son.'
7 "But those tenants said to themselves: 'Here is
the heir! Come, let us kill him, and the inheritance
will be ours.'
8 "So they took him and killed him, and threw his
9 body out of the vineyard. What will the owner
of the vineyard do?"

"He will come and put the tenants to death," they said, "and will give the vineyard to others."

10 "Have you not read this Scripture?" (he continued)

"The very stone which the builders rejected
Has now become the corner-stone;
11 *This is the Lord's doing;*
It is marvelous in our eyes." [1]

12 And they kept seeking to lay hold on him, but were afraid of the crowd, for they knew well that he had spoken this parable about them; so they left him and went away.

Tribute to Cæsar

13 But they sent some of the Pharisees to Jesus afterward, and some of the Herodians to entrap him
14 in conversation. So when they came, they said:

"Teacher, we know that you are sincere and are not afraid of any one, for you do not regard the face of men; nay, but you teach the way of God in truth. Is it right to pay poll-tax to Cæsar
15 or not? Shall we pay, or not pay?"

But he, knowing well their hypocrisy, said to them:

"Why are you testing me? Bring me a dollar
16 for me to look at." And they brought it.

"Whose likeness and inscription is this?"

"Cæsar's," they answered.

17 And Jesus said,

"Render to Cæsar the things that are Cæsar's, and to God, the things that are God's."

They were amazed at him.

A Question About Marriage

18 Then came up some Sadducees, men who say there is no resurrection. They too questioned him, saying:
19 "Teacher, Moses taught us that if a man's brother die, and leave a wife behind him, but no child, that his brother is to marry the widow and to raise up
20 a family for his brother.[2] There were once seven

[1] Ps. 118 : 22, 23. [2] Deut. 25 : 5, 6.

brothers, the eldest of whom married a wife, and
21 died leaving no family. The second married her,
and died without offspring; the third likewise; and
22 the seven had her, and died without issue. And
23 last of all the woman too died. In the resurrection whose wife shall she be? For the seven had her as wife."

God of the Living, Not of the Dead

24 "Is not this the reason for your error," Jesus answered them, "that you know not the Scripture
25 nor the power of God? When they rise[1] from the dead men do not marry, and women are not given in marriage, but they are as the angels are in
26 heaven. But in regard to the rising again of the dead, have you never read in the Book of Moses, in the passage about the Bush, how God spoke to him, saying,

"*I am the God of Abraham, and the God of Isaac, and the God of Jacob?*[3]

27 God is not the God of the dead, but of the living. You are in grave error."

What Is the Chief Commandment?

28 Just then up came one of the Scribes who had heard them arguing, and realized that Jesus had answered them admirably. "What commandment," he asked, "is the first of all?"

29 Jesus replied: "The first is:

"*Hear, O Israel, the Lord our God is one Lord;*
30 *and thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*[4]

31 "The second is this,

"*Thou shall love thy neighbor as thyself.*[5] Other command greater than these there is none."

32 "Admirably said, O Teacher," exclaimed the Scribe. "You have truthfully said that He is one,
33 and that beside him there is none other, and to

[3] Exod. 3 : 2-6.
[4] Deut. 6 : 4, 5.
[5] Lev. 19 : 18.

love him with all one's heart and with all one's understanding and with all one's might, and to love one's neighbor as oneself is far beyond all whole burnt offerings and sacrifices."

34 Jesus saw that he had answered with discrimination, and said to him,

"You are not far from the kingdom of God."

After that no one ventured to question him.

David's Son and David's Lord

35 While he was teaching in the Temple courts, Jesus in his turn asked:

"How is it that the Scribes say that the Christ is
36 the son of David? David himself said in the Holy Spirit,

"*The Lord said to my Lord,*
'Sit at my right hand
Until I make thy foes the footstool of thy feet.'[6]
37 "David himself then calls him Lord; so how can he be his son?"

The Scribes Denounced

Now the great mass of the people were wont to
38 listen to him with delight; and in his teaching he said:

"Look out for the Scribes who like to walk about in long robes, and to receive salutations in the street, and to have prominent places in the
39 synagogues, and seats of honor at dinner-parties;
40 they who consume the property of widows and make long, pretentious prayers. The greater shall their condemnation be."

The Widow's Mite Measured and Appreciated

41 Then Jesus took his seat opposite the treasury and watched the people putting their offerings into the chest. Many rich people were putting in large
42 sums. There came also a poor widow who dropped
43 in two little coins, worth a cent. On this he called his disciples to him, and said:

[6] Ps. 110 : 1.

"I tell you solemnly that this poor widow has put in more than all who have put their offerings into
44 the treasury; for they have all put in what they could spare out of their surplus, but she, out of her penury, has put in all that she possessed, her whole living."

XIII

DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM, AND THE END OF THE AGE

The Temple to Be Destroyed

1 As Jesus was walking out of the Temple courts, one of his disciples said to him, "Look, Teacher, what wonderful stones and buildings these are!"

2 "You see these mighty buildings? There shall not be left here one stone upon another which shall not be thrown down," he answered.

Prediction About the Destruction of Jerusalem

3 When he had seated himself on the Mount of Olives, facing the Temple, Peter and James and John and Andrew asked him privately,

4 "Tell us when these things shall be, and what shall be the sign that all these predictions are about to be fulfilled."

5 So Jesus began to tell them:

6 "Be ye watchful lest any one mislead you. Many will come in my name, saying, 'I am he,' and will
7 mislead many. But when you hear of wars and rumors of wars do not be dismayed, such things
8 must come, but the end is not yet. For nation shall rise in arms against nation, and *kingdom against kingdom.*[1] There will be earthquakes in various places, and famines; these are the beginning of birth-pangs.

[1] Isa. 19 : 2.

Christ's Witnesses Need Not Worry

9 "You yourselves must be on your guard. They
will hand you over to the courts, and you will be
flogged in the synagogues; and you will stand
before rulers and kings for my sake, to witness to
10 them for me. But the gospel must first be pro-
11 claimed to all the nations. When, however, they are
leading you off to trial, do not worry beforehand
about what you are to say, but whatever is given
you in that hour, that say, for it is not you who
speak, but the Holy Spirit.

Endurance Means Triumph

12 "And brother will betray brother to death, and
a father his child, and children will rise up against
13 their parents,[2] and have them put to death. You
will be hated by all men for my name's sake, but
he that endures to the end shall be saved.

The "Abomination of Desolation"

14 "But when you see the *Abomination of Desola-*
tion[3] *'standing where he ought not'* (let the reader
ponder this), then let those in Judæa flee to the
15 mountains; let him who is on the housetop not go
down, nor go in to get anything out of his house;
16 and he who is in the field, let him not turn back
17 to get his cloak. And alas for the pregnant women,
and for those that are nursing their infants in
18 those days! Pray that it may not come in the
19 winter. For those will be days of suffering the
like of which has never been from the beginning
of God's creation until now, and never shall be.
20 And had not the Lord cut short those days, not a
single person would escape; but for the elect's sake
whom he has chosen, he has cut them short.

False Christs

21 "At that time if any one tell you, 'See, here is
Christ,' or 'See, there he is,' do not believe it;

[2] Micah 7 : 6. [3] Dan. 9 : 27.

22 for false Christs and false prophets will arise and
will show signs and wonders, to lead astray the
23 very chosen, if they can. Be on your guard! I
have told you it all beforehand.

The Son of Man in Clouds

24 "But when the tribulation is past, in those days
the sun will be darkened and the moon will not shed
25 her light, and *the stars will be falling from the
sky,*[4] *and the powers in the heavens will be shaken.*[5]
26 Then will they see the *Son of man coming in*
27 *clouds,*[6] with great power and glory. Then he
will send forth the angels and gather his chosen
from the four winds, from uttermost earth to
uttermost sky.

All to Happen Within the Generation then Living

28 "From the fig tree learn now her parable; as
soon as ever her branches are full of sap and
bursting into leaf, you know that summer is near.
29 So also do you, whenever you see these things hap-
pening, know that He is near, at your very door.
30 I tell you truly that the present generation shall
not pass until all these things begin to happen.
31 Earth and sky shall pass away, but my words
32 shall not pass away. But concerning that day or
that hour no one knows, not even the angels in
33 heaven, nor the Son, but only the Father. Take
34 heed! Awake! for you never know the time. As
a man gone abroad and leaving his house gives
authority to his slaves, to each his task; and orders
35 the porter to keep watch; keep watch then, for
you do not know when the master of the house is
coming—in the evening, at midnight, at cockcrow,
36 or in the morning—lest he should come unexpectedly
37 and find you sleeping; and what I say to you, I
say to all: Be awake and on guard."

[4] Isa. 13 : 10.
[5] Isa. 34 : 4.
[6] Dan. 7 : 13.

XIV

THE LAST SUPPER AND THE BETRAYAL OF JESUS

Thursday: A Day of Preparation [1]

The Priests and Scribes Plot Against Jesus

1 Now two days later was the feast of the Pass-
over and of Unleavened Bread. Both the chief
priests and the Scribes were continually seeking
how they might arrest him by a stratagem and kill
2 him; but, "Not on a feast-day," they said, "for fear
there should be a riot among the people."

Mary's Costly Gift

3 And while he was in Bethany, in the house of
Simon the Leper, while he was dining, a woman
came with an alabaster vase of very costly, pure
spikenard perfume, and, breaking the vase, she
poured the perfume on his head.
4 Some of those who were present said among
themselves indignantly:
"Why has the perfume been wasted like this?
5 That perfume could have been sold for more than
one hundred and fifty dollars, and given to the
poor."

Mary's Memorial

6 So they began upbraiding her, but Jesus said:
"Let her alone. Why are you troubling her?
7 She has done a beautiful thing to me. For you
always have the poor among you, and can show
them kindness whenever you wish, but me you will
8 not always have. She has done what she could:
she has before time anointed my body for my burial.
9 I tell you in solemn truth that wherever the gospel
is preached throughout the whole world, there what
she has done shall be told in remembrance of her."

[1] It is probable that Wednesday was spent quietly in retirement at Bethany.

Judas Betrays Jesus

10 Now Judas Iscariot, one of the Twelve, went
away to the high priests to betray Jesus to them;
11 and they were glad when they heard it, and promised to pay him money. So he kept looking for
an opportunity to betray him.

They Prepare for the Passover

12 And the first day of the feast of Unleavened
Bread, the day for killing the paschal lamb, his
disciples asked him, "Where do you want us to
go and make preparation for you to eat the Passover?"
13 Then he sent two of his disciples, and told them:
"Go into the city, and you will meet a man
14 carrying a jar of water. Follow him; and whatever house he enters, say to the master of the house,
'The Teacher asks, "Where is your guest-chamber,
where I may eat the Passover with my disciples?"'
15 He will himself show you a large, upper room, furnished and ready: there make preparation for us."
16 So the disciples went off, and came into the city,
17 and found everything as he had told them. So
they made ready the Passover, and as night fell he
came, with the Twelve.

The Last Supper

18 While they were at the table, eating, Jesus said
solemnly:
"*It is one of you who will betray me—one who is eating with me.*"[2]
19 They began to be sorrowful and to say to him,
one after another,
"Surely, not I?"
20 "It is one of the Twelve," said Jesus, "one who
21 is dipping into the same dish with me. For the
Son of man is going his way, as the Scripture says,
but woe to that man through whom the Son of man
is betrayed! It were good for that man if he had
never been born."

[2] Ps. 41 : 9.

The Memorial Meal

22 And as they were eating he took bread, and after the blessing, broke it, and gave it to them, saying,
"Take it, this is my body."
23 Then he took a cup, and when he had given thanks, he gave it to them, and they all drank of it,
24 and he said:
"This is my covenant blood, which is poured out
25 for many. Solemnly I tell you I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God."
26 Then they sang a hymn and went out to the Mount of Olives.

Peter's Denial Is Foretold

27 And Jesus said to them:
"All of you are about to stumble, for it is written,
"I will smite the shepherd, and the sheep shall be scattered abroad.[3]
28 "But after my resurrection I will go before you into Galilee."
29 "Although they all stumble and fall, yet will not I," answered Peter.
30 Jesus said to him, "I tell you in solemn truth that you yourself, today, on this very night, before the cock crow twice, shall three times disown me."
31 But Peter kept protesting passionately, "Though I must die with you, I will not disown you!"
And they all kept saying the same.

The Agony in the Garden

32 So they came to a place named Gethsemane, and he said to his disciples, "Sit down here while I pray."
33 Then he took Peter and James and John with him, and began to be full of terror and distress;
34 and he said to them:
"My soul is full of anguish, even unto death; wait here, and keep watch."
35 So he went a little farther, and throwing him-

[3] Zech. 13 : 7.

self upon the ground, he prayed repeatedly that, if it were possible, the hour might pass away from him.

36 "Abba, Father," he said, "all things are possible with thee. Take this cup away from me. Yet not what I will, but what thou wilt."

"The Suffering Saviour Watched Alone"

37 Then he came and found them asleep, and he said to Peter:

"Are you sleeping, Simon? Could you not keep
38 watch one hour? Keep watch, all of you, and pray that you may not come into temptation; the spirit is willing, but the flesh is weak."

39 Then he went away again and prayed, saying the
40 same words; and when he returned he found them once more asleep, for their eyes were heavy with sleep, and they knew not what to say to him.
41 Then he came the third time, and said:

"Sleep on now, and take your rest! It is over. My hour is come. Look! the Son of man is betrayed
42 into the hands of sinners. Rouse yourselves, let us go. See! my betrayer is at hand."

The Arrest of Jesus

43 At that instant, while he was yet speaking, Judas, one of the Twelve, came up, and with him a mob armed with swords and clubs, sent by the high
44 priests and Scribes and elders. Now the betrayer had given them a sign. "The one I kiss," he said, "is the man. Arrest him, and take him away safely."

45 So he came and going straight up to Jesus he said,
46 "Rabbi," and kissed him. Then they laid hands
47 on him and took him. But one of the bystanders drew his sword, and struck the slave of the high priest, and cut off his ear.

48 But Jesus interposed, saying:

"Are you come out to arrest me with swords
49 and clubs, as if I were a robber? Day after day I was face to face with you in the Temple courts,

teaching, and you did not seize me. But this is done that the Scriptures might be fulfilled."

50, 51 Then they all forsook him and fled. One young man, however, began following him, with only a linen sheet thrown round his naked body. They
52 seized him, but he left the linen sheet and fled away naked.

Jesus Arraigned Before the High Priest

53 Then they took Jesus to the high priest, and all the chief priests and elders and Scribes came with
54 him. Peter also had followed Jesus at a distance, until he was inside the court of the high priest. There he was sitting among the officers, warming himself in the light of the fire.

The False Witnesses Do Not Agree

55 Meanwhile the high priests and all of the Sanhedrin were trying to get evidence against Jesus, so as to have him put to death, but they found
56 none; for though many gave false witness against
57 him, their testimony did not agree. Some came forward and swore falsely, saying,
58 "We heard him say, 'I will tear down this temple made by hands, and in three days I will build an-
59 other temple not made by hands.'" But even their
60 evidence did not agree.

Then the high priest rose and stood forth among them.

The High Priest Questions Jesus

"Have you no answer to make?" he asked Jesus; "What is it that these testify against you?"

61 But he remained silent, and answered nothing.

Again the high priest questioned him. "Are you the Christ," he said, "the Son of the Blessed?"

62 "I am," Jesus answered, "*and you all shall see the Son of man seated on the right hand of Power, and coming with the clouds of heaven.*"[4]

63 Then the high priest tore his vestments. "Why

[4] Ps. 110 : 1; Dan. 7 : 13.

do we need any further witness?" he exclaimed,
64 "Did you hear his blasphemy? What is your verdict?"
65 Then they all condemned him to be worthy of death. Some began to spit on him, and to blindfold him while striking him and saying, "Prophesy." The officers, too, received him into custody with blows.

Peter's Denial

66 Now while Peter was below in the courtyard, there came one of the maid servants of the high
67 priest, and saw Peter warming himself. She looked at him, and said, "You too were with that Nazarene, Jesus."
68 But he denied it. He said: "I don't know. I don't understand what you are saying." Then he went out into the porch, and the cock crew.
69 Again the maid servant saw him, and began again to tell the bystanders, "He is one of them."
70 A second time he continued to deny it. After a little the by-standers began to say to Peter again, "Surely you are one of them, for you are a Galilean."
71 But he began with curses and solemn oaths to say, "I do not know the man you are talking about."
72 At that instant for the second time a cock crew. Then Peter recalled the word which Jesus had spoken to him, "Before the cock crows twice you will disown me thrice." And as he thought of it, he began to weep aloud.

XV

TRIAL AND DEATH AND BURIAL OF JESUS

Friday: A Day of Crucifixion

Jesus Is Taken to Pilate

1 As soon as it was dawn, after the high priests had conferred with the elders and the whole San-

hedrin, they bound Jesus, and took him away, and handed him over to Pilate.

2 Pilate questioned him, "Are you the King of the Jews?"

In reply Jesus said, "It is as you say."

3 When the chief priests continued making many accusations against him, Pilate repeatedly ques-
4 tioned him. "Do you make no answer?" he said,
5 "See, how many accusations they are making." But Jesus no longer made any answer, at which Pilate wondered.

Christ or Barabbas

6 Now at the time of the feast it was customary to release to them a prisoner, whatever one they
7 asked for. A man named Barabbas was there in prison, with some rioters who had committed murder
8 during an uprising. So when the crowd went up and began asking Pilate to follow his usual custom,
9 he asked them,

"Do you wish me to release the King of the Jews?"

10 For he recognized that it was through spite that
11 the high priests had handed him over. But the chief priests incited the crowds to have Barabbas released to them, instead.

12 So Pilate spoke to them once more,

"What then shall I do to him you call 'King of the Jews'?"

13 Then they shouted again, "Crucify him!"

14 "Why, what wrong has he done?" Pilate kept saying.

But they shouted furiously, "Crucify him!"

15 So Pilate, who wished to make himself strong with the crowd, released Barabbas to them, and gave Jesus over for crucifixion, after he had scourged him.

The Thorn-crowned Saviour

16 The soldiers then led him away into the court-
17 yard (Prætorium), and called together the whole battalion. They clothed Jesus in purple, and plaited

18 a crown of thorns, and placed it on his head. Then
they began to salute him. "Hail, King of the
19 Jews," they said. They kept striking him on the
head with a rod, and spitting upon him; and on
20 bended knees they did him homage. And after
their sport with him, they stripped off the purple
robe, and put on his own clothes, and led him out
to crucify him.

Simon Carries the Cross of Jesus

21 Simon a Cyrenian, a passer-by, who was coming
from the country (the father of Alexander and
Rufus), they commandeered to carry the cross of
22 Jesus. So they led him to the place called Gol-
gotha—a name which means "the place of a skull."
23 There they attempted to give him wine mingled
24 with myrrh; but he refused it. Then they cruci-
fied him, and divided his garments among them,
casting lots upon them to see what each should take.
25 It was nine o'clock in the morning when they
26 crucified him. Over his head there was written the
words of the charge against him:

"THE KING OF THE JEWS"

He Is Reviled Upon His Cross

27 Now with him they crucified two robbers, one on
29 his right hand and one on his left.[1] And the passers-
by kept jeering at him, wagging their heads and
saying:

"Ah! you who were to 'destroy the sanctuary
30 and rebuild it in three days,' save yourself! Come
down from the cross!"

31 In the same way the high priests also, as well
as the Scribes, kept on mocking him to themselves.
"He saved others," they said, "but himself he can-
32 not save. The Christ! The King of Israel! Let
him now come down from the cross, that we may
see and believe."

They also who had been crucified with Jesus kept
reviling him.

[1] Verse 28 is lacking in the most ancient manuscripts.

"Immanuel's Orphaned Cry"

33 At noon a darkness came over the whole coun-
34 try, lasting until three in the afternoon. At three o'clock Jesus cried in a loud voice,

"*Eloi, Eloi, lama sabachthani?*" which means, "*My God, my God, why hast thou forsaken me?*"[1]

35 When they heard this, some of the bystanders said,

"Listen, he is calling for Elijah."

36 Then a man ran and filled a sponge full of sour wine, and put it on a stick, and offered it to him to drink, saying,

"Wait, let us see whether Elijah will come to take him down!"

37 But Jesus uttered a loud cry and expired.
38 And the curtain of the Sanctuary was torn in two from top to bottom.

The Centurion's Saying

39 Then the army captain, who was standing facing Jesus when he thus died, said,

"In truth this man was a Son of God."

The Watching Women

40 There were some women also watching from a distance. Among them were both Mary Magdalene, and Mary the mother of James the younger and
41 of Joses, and Salome, women who used to follow him when he was in Galilee, and minister to him; and many other women who had come up to Jerusalem with him.

The Tomb of Joseph of Arimathea

42 Toward sunset, as it was the preparation (that is
43 the day preceding the Sabbath), there came Joseph of Arimathea, a Councilor, honorable in rank, who was himself also looking for the kingdom of God. He boldly went in to Pilate to ask for the body of
44 Jesus. But Pilate wondered whether he were already dead. So he summoned the army captain,

[1] Ps. 22 : 1.

45 and inquired if he had been any time dead; and
when he learned the fact from the army captain,
46 he gave the body to Joseph. So Joseph bought
him a sheet, and took Jesus down, wound him in
the sheet, and laid him in a tomb which had been
hewn out of a rock, and then rolled a stone against
47 the opening of the tomb; and Mary Magdalene and
Mary the mother of Joses were watching to see
where he was laid.

XVI

THE RESURRECTION AND APPEARANCES OF JESUS

Sunday: A Day of Resurrection

The Angel of the Resurrection

1 When the Sabbath was past, Mary Magdalene
and Mary the mother of James, and Salome brought
2 spices in order to go and anoint him. And very
early in the morning, on the first day of the week,
3 they came to the tomb as the sun was rising; and
they kept saying to one another,

"Who will roll away the stone for us from the door of the tomb?"

4 But then as they looked up they saw that the
stone, which was a very large one, was already
5 rolled away; and upon entering the tomb they saw
a young man sitting on the right side, clothed in
6 a white robe. They were terrified, but he said to
them:

"Do not be terrified! You are seeking Jesus the Nazarene, who was crucified? He is risen; he is not here. See, the place where they laid him!
7 But go, tell his disciples and Peter,

"'He is going before you into Galilee, where you will see him, as he told you.'"

8 So they went out, and ran from the tomb, for
they were trembling and amazed; and they said
nothing to any one, for they were afraid of——

APPENDIX[1]

The Appearances of Jesus

9 Now after his resurrection, early on the first day
of the week he appeared first to Mary Magdalene,
10 from whom he had driven out seven demons. She
went and told those who had been with him, as
11 they mourned and wept. But they, although they
heard that he was living and had been seen by
her, did not believe it.
12 After this he appeared in another form to two
of them as they were walking on their way into the
13 country. They too went, and told the others; but
they did not believe them, either.
14 Afterward he appeared to the Eleven themselves,
as they were eating, and reproached them for their
lack of faith, and stubborn hearts, because they
15 disbelieved those who had seen him risen. And he
said to them:

The Great Commission

"Go into all the world and preach the gospel to
16 the whole creation. He who believes and is bap-
tized shall be saved, but he who disbelieves shall be
17 condemned. Moreover these signs shall follow those
who believe: They shall drive out demons in my
name; they shall speak with new tongues in for-
18 eign languages; they shall pick up serpents, and
if they drink any poison it shall not hurt them;
they shall lay hands on the sick and they shall re-
cover."
19 So then the Lord Jesus, after he had spoken to
them, was taken up into heaven, and sat down at
20 the right hand of God. But they went forth and
preached everywhere, the Lord working with them,
and confirming the message by the miracles which
followed.

[1] The closing verses of Mark's Gospel are probably a later addition, and an attempt to complete what is evidently unfinished. There are considerable confusions and differences in the various texts.

LUKE'S GOSPEL

Probable Date:	About 69 A. D.
Writer:	Luke, a Greek physician, the companion of Paul, and writer of the Acts.
Characteristics:	A picture of the Ideal Man, the Saviour of the world. The Gospel of song, of childhood, of womanhood, of sympathy, of charm, of democracy, of the poor and lowly, of prayer, of universality. "The most beautiful book in the world." Phrase, "The Son of man," characteristic.
Symbol:	The face of a man, the redeeming Kinsman, the "Goel."
Addressed To:	Supreme appeal to Greeks, as that of Matthew's Gospel is to Hebrews, that of Mark to Romans, and that of John to Christians.
Key Verse:	"The Son of man is come to seek and to save that which is lost."

LUKE'S GOSPEL

DEDICATION

1 Seeing that many have taken it in hand to draw
up an account of those matters which have been
2 fully established among us, just as they reported
them to us, who were from the beginning eye-wit-
3 nesses and ministers of the word, it seemed good to
me also, after investigating the course of all things
accurately, from the very beginning, to write them
4 to you in order, most excellent Theophilus, so that
you may know the certainty of the story which you
have been taught by word of mouth.

I

THE BIRTH OF JOHN THE BAPTIST, AND THE ANNUNCIATION

The Blameless Parents of John the Baptist

5 In the reign of Herod, King of Judæa, there was
a certain priest, named Zachariah, belonging to the
class of Abijah. He had a wife named Elizabeth,
6 who was a descendant of Aaron. They were both
righteous in the sight of the Lord, walking in all the
commandments and ordinances of the law, blame-
7 less. Now they had no child, for Elizabeth was
barren, and both were far advanced in years.

An Angel Foretells John's Birth

8 Now while Zachariah was acting as priest before
God in the due course of his class, it fell to his lot,
9 according to the custom of the priesthood, to enter
into the sanctuary of the Lord and to burn incense.
10 And the whole multitude of the people were with-
11 out, praying at the hour of incense. Then there
appeared to him an angel of the Lord, standing on
12 the right side of the altar of incense. And as he
saw him Zachariah was troubled, and fear fell upon
13 him. But the angel said to him:

"Do not be afraid, Zachariah, because your peti-
tion has been heard, and your wife Elizabeth will
bear you a son, and you are to call him John.

14 "And he shall be to you a joy and an exultation,
15 and many shall rejoice over his birth. For he shall
be great in the sight of the Lord,

"He shall drink neither wine nor strong drink,

"He shall be filled with the Holy Spirit from the
hour of his birth,

16 "And shall win many of the sons of Israel to the
Lord, their God.

17 "He shall go before Him in the wisdom and power
of Elijah to turn the hearts of the fathers
to their children and the disobedient to the
wisdom of the righteous, and so to make ready
for the Lord a people prepared for him."

18 "How shall I be sure of this?" said Zachariah to
the angel. "For I am an old man and my wife is
advanced in years."
19 "I am Gabriel," answered the angel, "who stand
in the presence of God; and I have been sent to speak
20 to you and to bring you this good news. And now
you shall be silent and unable to speak until the
day when this has taken place; because you did not
believe my words—words which will be fulfilled at
their appointed time."

Zachariah Is Dumb

21 Meanwhile the people were waiting for Zachariah
and wondering why he stayed so long in the sanc-
22 tuary. And when he came out he could not speak to
them, and then they knew that he had seen a vision
in the sanctuary. He kept making signs to them and
23 remained dumb. As soon as his term of priestly
24 service was ended he went home; and after those
days Elizabeth, his wife, conceived, and she hid her-
self five months, saying:
25 "This has the Lord done for me. He has now
deigned to take away my reproach among men."

An Angel Foretells Jesus' Birth

26 Six months later the angel Gabriel was sent by
27 God to a town in Galilee, called Nazareth, to a
maiden betrothed to a man named Joseph, a de-
28 scendant of David. Her name was Mary. The
angel went in and said to her:
"Joy to you, highly favored one! The Lord is
with you."
29 Mary was greatly agitated at his word, and was
revolving in her mind what this salutation could
30 mean, when the angel said to her:

The Annunciation

"Fear not, Mary, for you have found grace with
31 God. And behold, you shall conceive in your womb
and bear a son; and you shall call his name Jesus.
32 He shall be great, and shall be called the Son of the

Most High. And the Lord God will give him the
33 throne of his forefather David, and he shall reign
over the House of Jacob forever; and of his king-
dom there shall be no end."
34 And Mary said to the angel:
"How can this be? For I have no husband?"
35 "The Holy Spirit shall come upon you," said the
angel, "and the power of the Most High shall over-
shadow you, and therefore the holy offspring which
is to be born, shall be called the Son of God.
36 And behold your kinswoman, Elizabeth, she also
has conceived a son in her old age, and this is the
37 sixth month with her that was called barren. For
no word of God shall be void of power."
38 Then Mary said:
"Behold, I am the Lord's slave. Let it be to me
as you have said."
Then the angel departed from her.

Mary Seeks Elizabeth

39 Soon after this Mary set out and hastened unto
40 the hill-country to a town in Judah; and there she
came into the house of Zachariah, and greeted Eliza-
41 beth. And when Elizabeth heard her salutation, the
babe leaped in her womb, and Elizabeth herself was
42 filled with the Holy Spirit, and called out with a
loud cry:
"Blessed are you among women, and blessed is
43 your unborn child! But why is this honor done me,
that the mother of my Lord should come to me?
44 For behold when the sound of your salutation
reached my ears, the babe leaped with joy within
45 my womb. And blessed is she who believed that the
Lord's words spoken to her would be fulfilled."
46 Then Mary said:

Mary's "Magnificat"

"My soul doth magnify the Lord,
47 My spirit exults in the God, who is my Saviour,
48 For he has regarded the humiliation of his slave,
And from this hour all ages will count me blessed.

49 "For he who is mighty has done great things for
me;
And holy is his name.
50 His mercy is unto generations and generations
On those who reverence him.

51 "He has showed strength with his arm:
He has scattered the proud in the imagination of
their hearts;
52 He has put down princes from their thrones,
And has exalted those of low degree.

53 "The hungry he has filled with good things,
But the rich he has sent empty away.
54 He has helped Israel, his servant, that he might
remember mercy,
55 As he spoke to our forefathers, to Abraham and
his offspring forever."

56 So Mary stayed with Elizabeth about three months
and then returned home.

Birth of John the Baptist

57 Now when the time of Elizabeth's delivery was
58 come, she gave birth to a son; and her neighbors
and kinsfolk heard that the Lord had magnified his
59 mercy toward her; and they rejoiced with her, and
came on the eighth day to circumcise the child.
They were about to call him "Zachariah," after his
60 father, when his mother said,
"No, he is to be called John."
61 Said they, "You have no relative of that name!"
62 Then they asked his father by signs what he wished
63 to call the child. So he asked for a writing-tablet,
and wrote down,
"His name is John."

The Story Spreads Through Judæa

64 Every one was surprised, and at once his mouth
was opened and his tongue loosed, and he spoke,
65 blessing God. And there came a great fear upon
all in the neighborhood; and throughout the hill-

country of Judæa all these sayings were much talke
66 about. All who heard the story laid it up in thei
hearts, saying,
"What, then, will this child be?" For the Lord'
hand was with him.
67 And his father, Zachariah, was filled with th
Holy Spirit and prophesied, saying:

The "Benedictus" of Zachariah

68 "Blessed be the Lord, the God of Israel,
For he has visited and redeemed his people,
69 And has raised up a mighty Deliverer for us
In the house of his servant David,
70 As he spake by the mouth of his holy Prophets
Which have been since the world began
71 To deliver us from our enemies, and from th
power
Of all who hate us.

72 "He showed mercy to our forefathers,
He remembered his holy covenant,
73 The oath which he swore to Abraham, our fore
father,
74 That we should be delivered out of the
Hand of our enemies,
And should serve him without fear,
75 In holiness and righteousness before him
All our days.

76 "And thou, child, shalt be called the Prophet of th
Most High,
For thou shalt go before the Lord to prepare th
way
77 To give to his people a knowledge of salvation
Through the remission of their sins,
78 Through the heart of mercy of our God,
Whereby the Dayspring from on high shall visi
us,
79 To give light to those who sit in darkness and i
the shadow of death,
And to guide our feet into the paths of peace."

80 And the child grew continually, and became strong
in the Spirit, and remained ever in the desert till
the day of his showing to Israel.

II

THE BIRTH AND CHILDHOOD OF JESUS

"Oh, Holy Night!"

1 In those days Augustus Cæsar issued an edict for
2 a census of the whole inhabited world. This was
the first census, when Quirinius was governor of
3 Syria. And every one went to be registered, each
4 to the town to which he belonged. And Joseph also
went up from Galilee, out of the city of Nazareth,
into Judæa, to David's town of Bethlehem, because
5 he was of the house and family of David. He went
to be registered along with Mary, who was espoused
6 to him, and was pregnant. But while they were
there the days were fulfilled for her delivery.
7 And she gave birth to her firstborn son; and she
wrapped him in swaddling clothes, and laid him
in a manger because there was no room for them
in the inn.

The Shepherds Hear Angels

8 And there were in the same country shepherds
abiding in the fields, keeping watch over their flocks
9 by night. When suddenly an angel of the Lord
stood by them, and the glory of the Lord shone
round about them; and they feared with a great
fear.

The Sky Broadcasts the Wondrous Story

The angel said to them:
10 "Have no fear, for behold, I bring you good tid-
ings of a great joy, which shall be for all the
11 people. For unto you this day there is born in
David's town a Saviour, who is the Anointed Lord.
12 And this is the sign to you: You shall find a babe
wrapped in swaddling-clothes lying in a manger."

The Gloria

13 And suddenly there was with the angel a multi-
tude of the heavenly army praising God and saying,
14 "*Glory to God in the Highest,*
And in earth peace among men who please him."

The Shepherds Find Jesus

15 Now when the angels had left them, and gone
away to heaven, the shepherds said one to another,
"Let us go now even to Bethlehem, and see this
saying which has come to pass, which the Lord
has made known to us."
16 So they made haste, and came and found Mary
17 and Joseph, and the babe lying in a manger. When
they had seen, they made known about the words
which had been spoken to them concerning the child.
18 And all who heard it were astonished at the things
19 which were told them by the shepherds. But Mary
treasured up all those words, often pondering on
20 them in her heart. And the shepherds returned,
glorifying God and praising him for all the things
that they had seen and heard, even as it was told
them.

His Name Is Jesus

21 When eight days had passed, and the time had
come to circumcise him, he was called Jesus, the
name given him by the angel before his conception
in the womb.

Mary Offers Two Doves

22 And when the days for their purification accord-
ing to the law of Moses had passed, they took him
23 up to Jerusalem, to present him to the Lord, as it
is written in the Law of Moses,
Every firstborn male shall be called holy to the
Lord.[1]
24 And they also offered a sacrifice as commanded in
the Law of the Lord,
A pair of turtle-doves or two young pigeons.[2]

[1] Exod. 13 : 2. [2] Lev. 12 : 8.

Simeon's "Nunc Dimittis"

25 Now there was in Jerusalem a man whose name
was Simeon. He was righteous and devout, and
was waiting for the consolation of Israel. The Holy
26 Spirit was upon him. Now it had been revealed
to him by the Holy Spirit that he should not see
27 death, before he had seen the Lord's Christ. And
he came into the Temple, led by the Spirit. And
when his parents brought in the Child Jesus, to do
28 for him according to the custom of the law, he took
him up in his arms and blessed God and said,
29 "Now lettest thou thy slave depart, O Master;
According to thy word, in peace,
30 Because my eyes have seen thy salvation,
31 Which thou hast prepared before the face of all
peoples;
32 A light for the unveiling of the Gentiles
And the glory of thy people Israel."
33 And while his father and mother were marveling at
the words that were spoken concerning him, Simeon
blessed them and said to Mary, his mother:

A Sword Shall Pierce Mary's Heart

34 "Behold, this child is set for the falling and
rising up of many in Israel, and for a sign which
35 is spoken against. Yea, and a sword shall pierce
through your own soul also, that the thoughts out
of many hearts may be revealed."

Aged Anna Testifies

36 There was one Anna, a prophetess, the daughter
of Phanuel, of the tribe of Asher. She was ad-
vanced in age, having lived with her husband seven
37 years, after her girlhood, and then being a widow
even for fourscore and four years. She departed
not from the temple, but worshiped with fasting
38 and prayer, night and day. She came up at that
very hour, and gave thanks to God, and spoke of the
child to all who were looking for the redemption
of Jerusalem.

Jesus Grows Physically and Spiritually

39 As soon as all that the law required had been
done, they returned to Galilee to their own town,
40 Nazareth. And the child grew and became strong,
becoming full of wisdom, and the grace of God was
upon him.

Jesus Questions the Doctors

41 Now his parents were accustomed to go up to
Jerusalem every year at the feast of the Passover.
42 And when he was twelve years old they went up,
43 as was customary, at the time of the feast. After
spending the full number of days they started
home, but the boy Jesus remained behind in Jeru-
44 salem. Joseph and his mother did not know this, but
supposed that he was in the company, and went a
day's journey. Then they hunted for him among
45 his kinsfolk and acquaintance; and when they did
not find him, they returned to Jerusalem, making
46 anxious inquiry for him. On the third day they
found him sitting in the Temple, among the Rabbis,
both listening to them and asking them questions.
47 All that heard him were amazed at his understand-
ing and his answers.

"My Father's Business"

48 When they saw him they were astonished, and his
mother said to him,
"Child, why have you treated us so? Behold
your father and I have been looking for you in
anguish."
49 He answered,
"Why is it that you have been looking for me, did
you not realize that I had to be in my Father's
house?"
50 But they did not understand the words that he
spoke to them.

Jesus' Obedience

51 Then he went down with them, and came to
Nazareth, and he was always obedient to them. But

his mother kept treasuring up all these incidents in
52 her heart. And Jesus was ever advancing in wisdom and in stature and in favor with God and man.

III

THE PREACHING OF JOHN THE BAPTIST

John's Voice Heard in the Desert

1 Now in the fifteenth year of the reign of Tiberius
Cæsar, when Pontius Pilate was governor of Judæa,
and Herod was tetrarch of Galilee, his brother
Philip, tetrarch of Ituræa and Trachonitis, and
2 Lysanias, tetrarch of Abilene; during the high
priesthood of Annas and Caiaphas, the word of
God came to John, the son of Zachariah, in the
3 Desert. And John went into all the region about
the Jordan, preaching a baptism of repentance for
4 the remission of sins. As it is written in the book
of the prophet Isaiah:

The voice of one crying in the desert,
Prepare the way for God, make straight paths for
him.
5 *Every ravine shall be filled up,*
Every hill and mountain shall be laid low,
The crooked shall be made straight,
And the rough roads smooth;
6 *And all flesh shall see the salvation of God.*[1]
7 So John used to say to the crowd of those who
were going out to be baptized by him:

The Axe Laid at the Root

"You breed of vipers, who has warned you to flee
8 from the wrath to come? Then bring forth fruit
befitting your penitence, and do not begin to say to
yourselves, 'We have Abraham as our father.' I
tell you that God is able to raise up sons to Abra-
9 ham out of these stones. And now truly the axe
is already laid at the root of the trees. So every
tree which is not bearing good fruit is cut down and
thrown into the fire."

[1] Isa. 40 : 3-5.

The Crowd Questions John

10 And the crowd began to ask him questions.
"What shall we do then?" they asked. In reply he said to them:
11 "If you have two shirts share with him who has none; and let him who has food do the same."

The Publicans Question

12 There came to him publicans also to be baptized, and they said to him,
"Master, what must we do?"
13 And he said to them,
"Exact no more than the sum allowed you."

The Soldiers Question

14 The soldiers also repeatedly questioned him, saying,
"And we, what shall we do?"
"Do not intimidate any one," he replied, "nor lay false charges, and be content with your pay."

John Foretells the Work of Jesus

15 And while the people were in expectation, and all men were debating in their hearts about John,
16 whether perhaps he were the Christ, John answered, saying to all of them:
"I indeed am baptizing you in water, but One is coming after me, mightier than I, whose shoe-latchet I am not worthy to unloose. He shall baptize you
17 in the Holy Ghost and in fire. He has his fan in his hand to cleanse his threshing-floor thoroughly, and to gather the wheat into his storehouse, but the chaff will he burn with unquenchable fire."

John Put in Prison

18 With many other exhortations then John declared
19 the gospel to the people; but Herod, the Tetrarch, when reproved by him because of Herodias, his brother's wife, and because of all the wicked deeds
20 that he had done, added yet this above them all that he shut up John in prison.

The Baptism of Jesus

21 Now after all the people had been baptized, and
Jesus himself had been baptized and was praying,
22 heaven opened, and the Holy Spirit, in bodily form
like a dove, descended upon him; and a voice came
out of heaven, saying:

"Thou art my Son, dearly beloved; in thee is my
delight."

THE GENEALOGICAL TABLE OF JESUS

23 And Jesus himself when he began to teach was
about thirty years of age. He was the son (as it
was supposed) of Joseph,
the son of Heli,
24 son of Matthat,
son of Levi,
son of Melchi,
son of Jannai,
25 son of Matthias,
son of Nahum,
son of Esli,
son of Naggai,
26 son of Mahath,
son of Matthias,
son of Semein,
son of Joseph,
son of Joda,
27 son of Johann,
son of Resa,
son of Zerubbabel,
son of Shealtiel,
son of Neri,
28 son of Melchi,
son of Addi,
son of Cosam,
son of Elmadam,
son of Er,
29 son of Joshua,
son of Eliezar,
son of Jorim,
son of Mathat,
son of Levi,
30 son of Symeon,
son of Judah,
son of Joseph,
son of Jonan,
son of Eliakim,
31 son of Melea,
son of Menna,
son of Mattatha,
son of Nathan,
son of David,
32 son of Jesse,
son of Obed,
son of Boaz,
son of Salmon,
son of Nahshon,
33 son of Amminadab,
son of Admin,
son of Arni,
son of Hezron,
son of Perez,
son of Judah,
34 son of Jacob,
son of Isaac,
son of Abraham,
son of Terah,
son of Nahor,
35 son of Serug,
son of Reu,
son of Peleg,

son of Eber,
son of Shelah,
36 son of Cainan,
son of Arpachshad,
son of Shem,
son of Noah,
son of Lamech,
37 son of Methuselah,
son of Enoch,
son of Jared,
son of Mahalel,
son of Kenan,
38 son of Enos,
son of Seth,
son of Adam,
son of God.

IV

THE TEMPTATION, AND OPENING DAYS OF JESUS' MINISTRY

Jesus Is Tempted

1 Then Jesus, full of the Holy Spirit, came back
from the Jordan, and was led by the Spirit into the
2 desert for forty days, all the time tempted by the
devil. He ate nothing during these days, and at
the close of them he was hungry.

1. Temptation in the Sphere of Bodily Appetite

3 Then the devil said to him,
"If you are the Son of God tell this stone to be-
come bread."
4 And Jesus answered him, saying,
"It is written that *not by bread alone shall man live.*" [1]

2. Temptation in the Sphere of Personal Ambition

5 And the devil led him up and showed him all the
kingdoms of the inhabited earth in an instant of
time, and the devil said to him:
6 "To you will I give all this authority and this
glory; for it has been handed over to me, and I
7 give it to whomever I wish. If then you will wor-
ship me, it shall all be yours."
8 "It is written," answered Jesus,
"*Thou shalt worship the Lord, thy God, and him only shalt thou serve.*" [2]

[1] Deut. 8 : 3. [2] Deut. 6 : 13.

3. Temptation in the Sphere of Intellectual Curiosity

9 Then he brought him to Jerusalem, and caused
him to stand upon the Temple roof, and said to him:
"If you really are the Son of God throw yourself
10 down from here; for it is written,
"He shall give his angels charge of thee,
To guard thee safely;
11 *They will bear thee up in their hands,*
Lest thou dash thy foot against a stone." [3]
12 "It has been said," replied Jesus,
"Thou shalt not tempt the Lord, thy God." [4]
13 So, after exhausting on him every kind of temptation, the devil left him for a time.

Beginning of Early Galilean Ministry

14 Then Jesus returned in the power of the Spirit
to Galilee, and his fame spread throughout all the
15 surrounding country, and he began to teach in their
synagogues, and was glorified by all.

He Preaches in Nazareth

16 Then he came to Nazareth where he had been
brought up: and, as was his custom, he entered into
the synagogue on the Sabbath Day, and stood up to
17 read. And there was handed him the roll of the
prophet Isaiah; and unrolling it he found the place
where it was written,
18 *The Spirit of the Lord is upon me*
Because He has anointed me to preach the gospel to the poor,
He has sent me to proclaim release to the prisoners,
And recovery of sight to the blind;
To set at liberty those that are bruised,
19 *To proclaim the acceptable year of the Lord.*[5]
20 Then rolling up the papyrus, he gave it back to the
attendant and sat down. The eyes of all in the
21 synagogue were fixed on him, and he began to say to
them,
"Today is this scripture fulfilled in your hearing."

[3] Ps. 91 : 11, 12. [4] Deut. 6 : 16. [5] Isa. 61 : 1, 2.

22 And they all spoke well of him, and marveled at the words of charm that fell from his lips.
"Is not this the son of Joseph?" they asked.

Jesus' Challenge to Race Prejudice

23 Jesus answered:
"Doubtless you will quote the proverb to me, 'Physician, heal yourself! Do also here in your own country all that we hear that you have done in Capernaum.'
24 "I tell you in solemn truth," he added, "that no
25 prophet is acceptable in his own country. In very truth I tell you there were many widows in Israel in the days of Elijah, when the heavens were closed for three years and six months, when a great
26 famine came over all the land; yet Elijah was not sent to any one of them, but only to a widow in Zare-
27 phath in Sidon. And there were many lepers in Israel in the days of the prophet Elisha, yet none of them was cleansed but only Naaman the Syrian."

The Response Runs True to Form

28 When they had heard these words, those in the
29 synagogue were filled with fury; they rose, hurried him outside the town, and brought him to the brow of the hill on which their city was built, intending
30 to cast him down headlong. But he, passing through the midst of them, took his departure.

A Demoniac Cured at Capernaum

31 Then he went down to Capernaum, a city of Gali-
lee, and continued to teach the people on the Sab-
32 bath Days. They were deeply impressed by his teaching because his speech was with authority.
33 And there was in the synagogue a man possessed by the spirit of a foul demon. He cried out, in a loud
34 voice, saying:
"Ha! Jesus of Nazareth, what business have you with us? Are you come to destroy us? I know you who you are, you holy one of God!"
35 And Jesus rebuked him, saying:

"Be quiet! Come out of him.
And when the demon had thrown the man down
before them, he came out of him without doing him
36 any harm. All were amazed, and began to ask one
another, saying:
"What is this word? For with authority and
power he commands the unclean spirits and they
come out."
37 And the talk about him kept spreading into every
locality in the surrounding country.

Peter's Mother-in-law Healed

38 Now when he rose and left the synagogue, he
entered into the house of Simon, where Simon's
mother-in-law lay sick of a great fever. And they
39 kept entreating him for her. And he stood over her
and rebuked the fever, and it left her; and at once
she arose and began to minister unto them.

"The Sick at Set of Sun"

40 At sunset all they who had any sick with any sort
of disease brought them to him; and he laid his
hands on every one of them and healed them.
41 Demons also came out of many, screaming and
saying,
"You are the Son of God."
But he rebuked them, and did not permit them to
speak, because they knew that he was the Christ.

The Crowd Seek Him in the Desert

42 And when it was daybreak he left the town, and
went away to a solitary place; and the crowd kept
seeking him. Coming at length upon him, they at-
tempted to detain him so that he should not leave
43 them. But he said to them:
"I must preach the gospel of the kingdom of
God to the other towns also; for that is what I
was sent to do."
44 So he continued to preach in the synagogues of
Galilee.

V

JESUS, THE GREAT PHYSICIAN

Jesus Calls Three Disciples

1 On one occasion when he was standing by the lake
of Gennesaret, the crowd pressed upon him to
2 listen to the word of God. But he saw two fish-
ing-boats on the shore of the lake; the fishermen had
3 disembarked, and were washing their nets. He
went on board one of the boats which belonged to
Simon, and asked him to push out a little way from
land. Then he sat down and continued to teach the
4 crowd from the boat. When he had finished speak-
ing, he said to Simon,

"Push out into deep water, and let down your nets for a haul."

5 "Master," answered Simon, "although we toiled all night, we took nothing; but at your bidding I will let down the nets."

6 And when they had done this they enclosed a great multitude of fish; and their nets began to
7 break. So they motioned to their partners in the other boat to come and help them. They came and
8 filled both boats, so that they began to sink. When Simon Peter saw this he fell down at the knees of Jesus, exclaiming,

"Depart from me, O Lord, for I am a sinful man!"

9 (For he was amazed, and all who were with him, at the haul of fish which they had made;
10 and so were Simon's partners, James and John, sons of Zebedee.) But Jesus answered Simon:

"Fear not; from this time on, you will be catching men."

11 So when they had brought their boats to land they left everything and followed him.

Jesus Heals a Leper

12 Another time when he was in one of their cities, there was a man there full of leprosy. And, upon

seeing Jesus, he fell on his face and implored him.

"Lord," he said, "if only you choose you can make me clean."

13 And he stretched out his hand and touching him, said:

"I do choose; be made clean."

14 And instantly the leprosy left him. Jesus ordered him to tell no one,

"But be off," he said, "show yourself to the priest, and make the offering for your cleansing, as Moses commanded, for a testimony to them."

Jesus Prays in Solitude

15 But all the more the report about him continued to spread; and great crowds began to come together to hear him, and to be healed of their infirmities.
16 But Jesus himself habitually withdrew into solitary places, and there used to pray.

A Paralytic Borne of Four

17 One day he was teaching, and near to him were seated Pharisees and teachers of the Law, who had come from every village of Galilee and Judæa and from Jerusalem; and the power of the Lord was with
18 him to heal. And behold there came men carrying a paralytic on a bed; and they tried to bring him and
19 lay him before Jesus, but they could not because of the crowd. So they went up on the roof, and let him down through the tiling, with his bed, into the crowd, before Jesus.

20 When Jesus saw their faith, he said to him,

"Man, your sins are forgiven you!"

21 And the Scribes and Pharisees began to cavil.

"Who is this?" they asked, "speaking blasphemies? Who can forgive sins but God alone?"

Jesus Exercises His Divine Power

22 Conscious of their cavilings, Jesus answered, saying:

23 "What is this caviling in your hearts? Which is

easier to say, 'Your sins are forgiven,' or to say,
24 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins (he said to the paralytic),

"I bid you rise, take up your bed, and go to your house."

25 And instantly he arose up before them, took up what he had been lying on, and went away to his
26 house, glorifying God. Astonishment fell upon them all, and they began to glorify God, and they were filled with awe, and they said,

"We have seen strange things today."

Jesus Calls Matthew, the Tax-gatherer

27 After this he went forth and noticed a tax-gatherer, named Levi, sitting at the tax-office, and said to him, "Follow me."

28 He rose, left everything, and followed him. Levi
29 also made him a great reception at his house. There was a large party of tax-gatherers and others
30 who were dining with them. And the Pharisees and their scribes began complaining to his disciples, saying,

"Why are you eating and drinking with tax-gatherers and sinners?"

31 Jesus answered them saying:

"They who are well have no need of a physician,
32 but they who are ill. I am not come to call the righteous but sinners, to repentance."

The Disciples Fast Not

33 Again they said unto him:

"Why do the disciples of John fast frequently, and make supplications, as also do the disciples of the Pharisees, but your disciples are eating and drinking?"

34 "Can you make the bridal party fast," he asked,
35 "while the bridegroom is still with them? But there is coming a day when the Bridegroom will have been taken away from them; then at that time they will fast."

New Wine in Old Bottles

36 He also told them a parable. "No one," he said, "tears a piece from a new garment, and patches it upon an old one; otherwise he will tear the new garment, and the patch from the new will not mend
37 the old. Nor does any one pour new wine into old wine-skins; otherwise the new wine will burst the skins, and will itself be spilled, and the skins be
38 destroyed. But new wine must be put into fresh
39 wine-skins. And no man after drinking old wine, wishes for new; for he says, 'The old is better.'"

VI

JESUS, THE GREAT TEACHER

Plucking Wheat on the Sabbath

1 It happened that on a Sabbath he was going through the wheat-fields. His disciples were picking the ears and eating the wheat, rubbing it out with
2 their hands. And some of the Pharisees asked,
"Why are you doing what it is not lawful to do on the Sabbath?"
3 "Have you never read," answered Jesus, "what David did when he and his followers were hungry?
4 How he entered into God's house and took and ate the Presented Loaves, and gave some to his followers, loaves which none must eat but the priests?
5 "THE SON OF MAN," he told them, "IS LORD EVEN OVER THE SABBATH."

The Man with a Withered Hand

6 On another Sabbath he went into a synagogue and was teaching; and there was there a man
7 whose right hand was withered. Now the Scribes and Pharisees kept watching to see if he would heal on the Sabbath, so that they might be able to
8 bring an accusation against him. He was all along aware of their thoughts; and he said to the man with the withered hand,

"Rise, and stand there in the midst."
9 So he rose and stood. Then Jesus said to them:
"I ask you whether it is lawful on the Sabbath Day to do good or to do harm? To save a life or to destroy it?"
10 Then he looked round about on them in anger, and said to him,
"Stretch out your hand!"
11 He did so; and his hand was restored. But they were filled with fury, and they began to talk over together what they could do to Jesus.

Twelve Missionaries Called

12 It happened about that time that he went out into the mountain to pray. He continued all night
13 in prayer to God. And when day dawned he called his disciples, and from among them he selected twelve, whom also he called Apostles [mission-
14 aries].[1] They were Simon, whom he had also called Peter, and Andrew his brother; James and John;
15 Philip and Bartholomew; Matthew and Thomas, James the son of Alphæus, Simon called the Zealot;
16 Jude the son of James, and Judas Iscariot who was
17 the traitor. With these he came down till he reached a level place, where there was a great crowd of his disciples and a great many people from all Judæa and Jerusalem and from the seacoast of Tyre and Sidon. These came to hear him, and to
18 be healed of their diseases. Those who were tor-
19 mented by unclean spirits were healed also. The whole crowd were trying to touch him, because power emanated from him and cured them all.

The Sermon on the Plain

20 Then raising his eyes upon his disciples he began to say to them:
"Blessed are you poor,
For the kingdom of God is yours.
21 "Blessed are you who are hungry now,

[1] The word apostle is derived from the Greek, and the word missionary from the Latin; both mean the same thing—"one sent."

For you shall be filled.
" Blessed are you who are wailing now,
For you shall laugh.
22 " Blessed are you when men shall hate you,
And excommunicate you and reproach you, and
cast out your name as evil because of the
Son of man.
23 " Rejoice in that day and exult,
For your reward is great in heaven;
For even so did their fathers to the prophets.
24 " But woe to you rich!
For you already have received your consola-
tion.
25 " Woe unto you who are full now!
For you shall suffer hunger.
" Woe to you who are laughing now!
For you shall wail and weep.
26 " Woe to you when all men shall speak well of
you!
For even so did their fathers to the false
prophets.

The Law of Love

27 " But to you who are listening to me I say,
Love your enemies, do good to those who hate
you,
28 Bless those who curse you, pray for those who
calumniate you.
29 To him who gives you a blow on the jaw
Turn the other jaw also;
And from him who is robbing you of your cloak
Withhold not your coat also.
30 Give to every one who asks you;
And do not demand your goods back from him
who is taking them away.
31 And as you would like men to do to you,
So do you also to them.

God's Mercy Our Measure

32 " If you love those who love you what credit is
it to you?
Why even sinners love those who love them.

33 "And if you are kind to those who are kind to
you, what credit is it to you?
Even sinners do the same.
34 "And if you lend to those from whom you are
hoping to receive, what credit is that to
you?
Even sinners lend to sinners, so as to get as
much back.
35 "But you must love even your enemies and be
kind to them,
And lend, despairing of no man.
Then your reward will be great,
And you will be the sons of the Most High;
For he is kind even to the ungrateful and to
the evil.
36 Do you therefore be merciful,
As your Father is merciful.

We Get What We Give

37 "Do not judge, and you shall not be judged;
Do not condemn, and you shall not be con-
demned;
38 Pardon, and you shall be pardoned;
Give, and gifts shall be given to you;
Full measure, pressed down, shaken together,
running over, they shall pour into your
bosom.
For with what measure you measure, they will
measure back to you."

Three Parables of Warning

1. The Splinter and the Beam

39 He also told them a parable:
"Can a blind man lead a blind man?
Will they not both fall into a pit?
40 "There is no disciple who is above his master;
But every one when he is completely trained
will be like his master.
41 "And why do you look at the splinter that is in
your brother's eye, but never consider the beam that
42 is in your own eye? Or how can you say to your

brother: 'Brother, allow me to pull that splinter out of your eye,' when you do not see the beam in your own eye? Hypocrite! Take out first the beam from your own eye, and then you will see clearly to take out the splinter from your brother's eye.

2. Trees and Men Are Known by Their Fruit

43 "For there is no good tree which bears worthless
fruit, nor again any worthless tree which bears good
44 fruit; for each tree is known by its own fruit. You
do not gather figs from thorns, and grapes are not
45 plucked from a bramble-bush. The good man out
of the good treasure-house of his heart brings forth
good; and the evil man out of the evil treasure-
house of his heart brings forth evil; for the mouth
speaks out of the abundance of the heart.

3. Built on Rock, or on Sand

46 "And why are you calling me Lord, Lord, and
47 not doing what I tell you? I will show whom the
man that comes to me, and listens to my words, and
48 does them, is like. He is like a man who is building
a house who digged and went deep and laid a foun-
dation upon rock. And, when a flood came, the tor-
rent dashed against that house, but could not move
49 it, because it had been founded upon rock. But he
who listens but does not do, is like a man who
built a house upon the soil, without foundations,
against which the torrent burst, and at once it fell
in, and the ruin of that house was great."

VII

JESUS, THE FRIEND OF SINNERS

He Heals the Centurion's Slave

1 After he had ended all his sayings in the hear-
2 ing of the people, he went to Capernaum. Here the
slave of a certain [Roman] captain, a man dear to
3 his master, was ill, and at the point of death. So

when the captain heard about Jesus, he sent elders of the Jews to him to ask him to come and save his
4 slave. And they, when they reached Jesus, asked him earnestly to do this.

"He deserves that you should do this," they said,
5 "for he loves our nation, and himself has built a synagogue for us."

6 So Jesus started to go with them, but while he was now not far from the house, the captain sent friends to him with this message:

"Lord, do not trouble yourself, for I am not fit
7 that you should come under my roof, and so I did not think myself worthy to come to you; but speak
8 the word, and let my man be cured. For I also am a man obedient to authority, and have soldiers under me. And I say to one, 'Go,' and he goes; to another, 'Come,' and he comes, and to my slave, 'Do this or that,' and he does it."

9 But when Jesus heard this he was astonished, and he turned and said to the crowd that was following him,

"I tell you that not even in Israel have I found faith like that."

10 And those who had been sent, on returning to the house, found the slave well.

The Widow of Nain's Son

11 Soon afterward he went to a city called Nain, accompanied by his disciples, and a great crowd of
12 people. Now when he drew near the gate of the city, behold, they were carrying out one who was dead, the only son of his mother, and she a widow.
13 A great crowd accompanied her. And when the Lord saw her, he had compassion on her and said to her,

"Do not weep."

14 And he came near and touched the bier; the bearers stopped, and he said,

"Young man, I bid you rise."

15 And he who was dead sat up and began to speak;
16 and he gave him to his mother. And awe took hold on them all, and they began to glorify God, saying:

"A great prophet has arisen among us;" and,
"God has visited his people."
17 And the report of what Jesus had done went forth throughout Judæa and the surrounding regions.

John Sends Messengers

18 John's disciples brought him word of all these
19 things, and, calling a certain two of his disciples to him, he sent them to Jesus, to say,
"Are you 'the Coming One,' or are we to expect another?"
20 So the men came to Jesus and said,
"John the Baptist sent us to you to ask if you are the Coming One, or if we are to expect another."
21 At that moment Jesus was healing many people of diseases and plagues and evil spirits, and to many that were blind he was freely giving their
22 sight. So he answered them:

Credentials of the Gospel

"Go your way, tell John what you have seen and heard. How the blind are seeing, the lame are walking, the lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are
23 hearing the proclamation of glad tidings. And blessed is he who finds no cause of stumbling in me."

Jesus' Witness to John

24 When John's messengers were gone he began to speak to the crowds about John, saying,
"What went you out to the desert to behold? A
25 reed shaken by the wind? But what went you out to behold? A man clothed in soft robes?
"Behold, men who are gorgeously dressed and live in luxury are in kings' palaces.
26 "But what went you out to see? A prophet?
27 Yes, I tell you, and more than a prophet. This is he of whom it is written:

"Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.[1]

[1] Mal. 3 : 1.

28 "I tell you that among all that are born of
woman not one is greater than John; yet he that is
but little in the kingdom of God is greater than he."

A Querulous Generation

29 On hearing this all the people and the tax-gath-
erers acknowledged the justice of God by being bap-
30 tized with the baptism of John; but the Pharisees
and lawyers who had refused his baptism, frus-
trated God's purpose for themselves.
31 "To what then shall I compare the men of this
32 generation?" said the Lord; "To what are they
like? They are like children sitting in the market-
place and calling to one another.
"'We have piped to you,' they say, 'and you
have not danced; we have wailed, and you did not
cry.'
33 "For John the Baptist has come eating no bread,
and drinking no wine, and you say, 'He has a
34 demon!' The Son of man has come eating and
drinking, and you say, 'Behold, a gluttonous man
and a winebibber, a friend of publicans and sin-
ners!'
35 "Nevertheless, wisdom is justified by all her chil-
dren."

Jesus Dines at Simon's House

36 One of the Pharisees kept urging him to dine, so
37 he entered the house and reclined at table. Now
there was a woman who was in the city, a sinner,
and when she knew that Jesus was reclining at
meat in the Pharisee's house, she brought an ala-
38 baster vase of perfume, and standing behind, at his
feet, weeping, she began to wet his feet with her
tears, and to wipe them with her hair, while she
tenderly kissed his feet, and poured the perfume
39 over them. When he noticed this, the Pharisee, who
had invited him, said to himself,
"If this man were really a prophet he would
have perceived who and what sort of a woman
this is who is touching him, and would know that
she is a sinner."

Parable of the Debtors

40 Jesus then spoke to him:
"Simon, I have a word to say to you."
"Rabbi, say on," he replied.
41 "There were once two men," said Jesus, "in
debt to one money-lender. One owed him fifty
42 pounds; the other five. When they had nothing to
pay he forgave them so freely.
"Tell me, then, which of these will love him
most?"
43 "I take it," said Simon, "the one he freely for-
gave the most."
44 "You have rightly judged," answered Jesus, and
turning to the woman, he said to Simon:

Love, the Measure of Forgiveness

"Do you see this woman? When I came into
your house you gave me no water for my feet; but
she has wet my feet with her tears and wiped
them with her hair.
45 "You gave me no kiss; but she, since she came in,
46 has never ceased tenderly kissing my feet; you
never anointed my head with oil; but she has
anointed my feet with perfume.
47 "This is why I tell you that her sins, many as
they are, are forgiven, for her love is great; but
he who is forgiven little, loves but little.
48 "Your sins are forgiven," he said to her. Then
49 the other guests began to say among themselves,
"Who is this who even forgives sins?"
50 But he said to the woman: "Your faith has saved
you. Go on into peace."

VIII

JESUS, THE LORD OF LIFE AND OF NATURE

A Second Preaching Tour in Galilee

1 It happened shortly afterwards that he began to
go from town to town and village to village, preach-

ing and telling the good news of the kingdom of God.
2 The Twelve were with him, and certain women
whom he had delivered from evil spirits and various
diseases: Mary of Magdala, out of whom seven
3 demons had been driven, and Joanna, the wife of
Chuza, Herod's steward, and Susanna, and many
other women, who used to minister to him out of
their substance.

Parable of the Sower

4 As a great crowd was gathering, and men of
town after town kept resorting to him, he spoke a
parable to them:
5 "A sower went out to sow his seed, and as he
sowed some fell by the wayside, and was trodden
6 under foot, and the wild birds ate it up. Some other
seed dropped on the rock, and as soon as it grew,
7 it withered away, because it had no moisture. An-
other part fell among the thorns; and the thorns
8 grew with it and choked it. But some fell on good
soil, and grew up, and brought forth fruit, a hun-
dredfold."

When he said this, he called out,
"Whoever has ears to hear with, let him listen."

The Interpretation of the Parable

9 Then his disciples began to interrupt him, saying,
"What does this parable mean?"
10 He answered:
"To you it is given to understand the mysteries
of the kingdom of God; but all others are taught
in parables so that seeing they shall not see, and
11 hearing they shall not understand. This is the
meaning of the parable: The seed is the word of
12 God. Those by the wayside are people who hear,
but then comes the devil and carries off the word
from their heart, so that they may not believe and
13 be saved. Those on the rock are people who, upon
hearing, receive the word with joy; but they have
no root. For a time indeed they believe, but in
14 time of temptation they fall away. And that which
fell upon thorns is those who have heard, but as

they go on their way the word is choked with the cares and riches and pleasures of life; so they bring
15 no fruit to perfection. And that in the good soil is those who have listened to the message and, in an honest and good heart, hold it fast, and bring forth fruit with patience.

Lamps Are for Lamp-stands

16 "When he lights a lamp no one covers it with a vase or hides it under a bed; he puts it on a lamp-stand so that whoever enters may behold the light.
17 "For there is nothing hidden that shall not be disclosed; there is nothing secret which shall not
18 be made known and come to light. Take heed, then, how you listen: for he who has, to him shall it be given, but from him who has not, shall be taken away even what he has."

Jesus' Relatives Seek Him

19 There came to him his mother and his brothers, and they could not reach him because of the crowd.
20 But some one told him,
"Your mother and your brothers are standing outside, desiring to see you."
21 "My mother and my brothers," he answered, "are those who listen to the word of God and obey it."

"The Winds and the Waves Obey His Will"

22 Now it happened that on one of these days he got into a boat, and with him his disciples, and he said to them,
"Let us cross to the other side of the lake."
23 So they set sail. While they were sailing he fell asleep. And there fell upon the lake a squall of wind, so that the boat began to fill, and they to be
24 in deadly peril. Then they came to him and woke him, saying,
"Master, Master, we are lost!"
Then he awoke, and rebuked the winds and the raging of the sea. They ceased, and there was a calm.

25 "Where is your faith?" he asked them. In their terror they were filled with amazement, and said to one another,

"Who is this who commands even the winds and the sea, and they obey him?"

The Man Who Lived in the Tombs

26 Then they put in at the country of the Gadarenes,
27 which is across from Galilee. When he landed here he was met by a certain townsman who was possessed by demons. For a long time he had worn no clothes nor lived in any house, but in the tombs.
28 When he saw Jesus he cried out, and fell down before him, and in a loud voice exclaimed:

"What have we to do with you, Jesus, you Son of God Most High? I implore you to torment me
29 not!" For Jesus was already commanding the unclean spirit to come out of the man. For many times it had seized him and held him, and they had again and again kept him under guard, and put him in chains and fetters. But he would break his bonds asunder, as he was driven by the demon
30 into the deserts. So Jesus asked him,

"What is your name?"

And he answered, "Legion" (for many demons had entered into him).

31 So they besought Jesus not to command them to go away into the abyss.

32 Now there was a great herd of swine feeding on the hillside, and the demons begged him to give them leave to enter them. He gave them leave.
33 The demons came out of the man, and entered into the swine; the herd rushed violently down over the cliff into the lake.

Hogs Mean More than Men

34 And those who saw what had happened fled and
35 reported it in the town and villages. Then the people came out to see what had happened, and came to Jesus, and found the man out of whom the demons had gone sitting clothed and in his right mind, at the feet of Jesus. And they were terrified.

36 Then those who had seen it told them how the
37 demon-possessed man was saved. And the whole
populace of the Gadarenes and of the surrounding
territory besought Jesus to go away from them; for
they were terror-stricken. So he entered a boat and
returned.

"Go Home to Your Friends"

38 But the man out of whom the demons had gone
kept begging him that he might be with him. But
Jesus sent him away, saying,
39 "Return to your home, and tell them all that
God has done for you."
So he went away and throughout the whole city he
published how much Jesus had done for him.

The Prayer of Jairus for His Daughter

40 And as Jesus returned the crowd welcomed him;
41 for they were all waiting for him. Just then there
came a man named Jairus, and he was a ruler in
the synagogue. He fell down at Jesus' feet and
42 begged him to come into his house; for he had
an only daughter, about twelve years of age, and
she lay dying. But as he went the crowds continued
to press in on him.

"She Only Touched the Hem of His Garment"

43 And a woman who for twelve years had had a
hemorrhage, and had spent on doctors all that she
44 had, but none could cure her, came close behind
him, and touched the hem of his garment; and
instantly the hemorrhage ceased.
45 "Who is it that touched me?" said Jesus.
And when everybody denied it, Peter said,
"Master, the crowds are hemming you in and
pressing upon you."
46 But Jesus said:
"Some one did touch me; for I perceived that
power was proceeding out of me."
47 Then the woman, who saw that she had not
escaped notice, came trembling, and falling down
before him, stated before all the people for what

reason she had touched him, and how she had been instantly healed.

48 "Daughter," he said, "your faith has made you well, go on into peace."

"Little Daughter, Rise!"

49 As he was speaking some one came from the house of the ruler of the synagogue, saying:

"Your daughter is dead! Do not trouble the Master."

50 But Jesus heard and answered:

"Have no fear. Only believe, and she shall be restored."

51 So he came to the house, and would not permit any one to go in with him except Peter and John and James, and the father and mother of the little
52 girl. The people were all weeping and bewailing her, but he said:

"Stop your wailing; for she is not dead, but asleep."

53 They began to laugh him to scorn, because they
54 knew well that she was dead. But he took her by the hand and called to her,

"Little daughter, rise!"

55 And her spirit returned and instantly she stood
56 up. He bade them give her some food. Her parents were amazed; but he forbade them to tell any one what had been done.

IX

JESUS, THE CHRIST OF GOD

The Twelve Commissioned

1 Then he called the Twelve together, and gave them power and authority over all demons, and to
2 heal diseases; and sent them out to preach the king-
3 dom of God, and to heal the sick. And he said to them:

"Take nothing for your journey, neither staff, nor bag, nor bread, nor money, and do not have two

4 tunics. Into whatever house you enter, there stay,
5 and thence depart. If any one will not receive you, shake off the dust from your feet as you leave this town, as a testimony against them."
6 So they went forth, and walked from village to village, preaching the gospel and healing everywhere.

Herod Hears of Jesus

7 Now Herod, the Tetrarch, heard of all that was happening; and he was perplexed because of its being said by some that John was risen from the
8 dead; and by some that Elijah had appeared; and by others that one of the ancient prophets was
9 risen again. So Herod said,
"I beheaded John, but who is this of whom I am hearing such reports?"
And he kept seeking to see him.

Jesus Feeds the Five Thousand

10 On their return the Apostles told him what they had done: and he took them and withdrew in private
11 to a town called Bethsaida. But when the crowd learned this they followed him. He received them kindly and spoke to them concerning the kingdom of God, and healed those who needed to be restored
12 to health. But now the day began to decline, and the Twelve came to him and said:
"Send away the crowd so that they may go into the villages and surrounding country to lodge and buy provisions; for here we are in a solitary place."
13 "Do you yourselves give them food," he answered.
"We have nothing," they replied, "except five loaves and a couple of fish, unless you mean for us to go and buy provisions for all this crowd."
14 (For there were about five thousand men.)
"Make them sit down in table-companies, of about fifty each," he said to his disciples.
15 This they did, and made them all sit down.
16 Then he took the five loaves and the two fish, and looking up to heaven, he blessed them, broke them in pieces, and began giving to his disciples to appor-

17 tion among the crowd. So they ate and were filled,
all of them. And there was picked up that which
remained over to them, of broken pieces, twelve
basketfuls.

Peter's Confession of Christ

18 Now it happened that while he was praying by
himself, the disciples were with him, and he asked
them a question:
"Who do the crowd say that I am?"
19 "John the Baptist," they answered, "but others
say Elijah, and others that one of the ancient
prophets is risen again."
20 Then he said to them,
"But you, who do *you* say that I am?"
Then Peter answered, saying,
"The Christ of God."

Jesus Foretells His Death

21 Then he strictly forbade them to tell this to
22 any one; and he said,
"The Son of man must suffer much, and be rejected by the elders and high priests and Scribes, and be put to death, and on the third day be raised again."

The Law of the Cross

23 And he said to all:
"If any man wills to follow me, let him renounce self and take up his cross daily and follow me.
24 For whoever wills to save his life shall lose it;
and whoever loses his life for my sake shall save
25 it. For what shall it profit a man if he shall gain
26 the whole world and lose or forfeit himself? For
whoever is ashamed of me and of my teachings,
of him shall the Son of man be ashamed when he
comes in his own and in his Father's glory, and
27 in that of the holy angels. But I tell you truly
there are some of those standing here who will
not taste of death till they see the kingdom of
God."

The Excellent Glory of the Transfiguration

28 About eight days after this it happened that
Jesus took Peter, James, and John, and went up on
29 the mountain to pray. And as he was praying the
appearance of his countenance became different, and
30 his clothing became white and dazzling. And sud-
denly there were two men talking with him, who
31 were Moses and Elijah. These appeared in glory
and talked about his departure which he was about
32 to accomplish at Jerusalem. Now Peter and those
who were with him were heavy with sleep; but
when they were fully awake they saw his glory, and
33 the two men who were standing beside him. And
when they were preparing to depart from him, Peter
said to Jesus:

"Master, it is good for us to be here; and let us make three tents, one for you and one for Moses and one for Elijah"—not knowing what he was
34 saying. And while he was saying this, there came
a cloud and began to overshadow them; and they
were awestruck as they entered into the cloud.
35 And a voice came out of the cloud, saying:

"This is my Son, my chosen one; listen to him."

36 When the voice ceased Jesus was found alone.
And they held their peace, and told no one at that
time about what they had seen.

A Demoniac the Disciples Could Not Cure

37 It happened the next day, when they were come
down from the mountain, that a large crowd came
38 to meet him; and a man called out of the crowd,
saying:

"Teacher, I beg you to look upon my son; for
39 he is my only boy, and behold a spirit seizes hold
of him, and rudely he shouts out. It convulses
him till he foams; indeed it will hardly leave off
40 bruising him sorely. I begged your disciples to cast
it out, but they could not."

41 "O faithless and perverse generation," said Jesus,
"how long shall I be with you and bear with you?
Bring your son to me."

42 But while he was yet coming the demon dashed
him down, and cruelly convulsed him. Then Jesus
rebuked the unclean spirit, and cured the boy, and
43 gave him back to his father. And they were all
awestruck at the mighty power of God.

Premonition of the Cross

But while every one was marveling at what he
was doing, he said to his disciples:
44 "Let these words sink into your ears; for the
Son of man is about to be betrayed into the hands
of men."
45 But they did not understand this saying; it was
hidden from them so that they perceived it not, and
they were afraid to ask him about this saying.

The Child in the Midst

46 Now there arose a dispute among them as to
47 which one of them was greatest. And Jesus, who
knew the dispute that was in their hearts, took a
48 young child, and placed him by his side; then
he said to them:
"Whoever will receive this little child in my
name receives me; and whoever will receive me
receives him that sent me. For it is the lowliest
among you all who is great."

Intolerance Rebuked

49 "Master," said John, "we saw a man who was
casting out demons in your name, and we forbade
him, because he was not following with us."
50 But Jesus said, "Forbid him not, for he who is
not against you is for you."

The Hostile Samaritan Village

51 When now the time drew near for him to be
received up, he stedfastly set his face to go to
52 Jerusalem, and sent messengers before him. These
went and entered into a Samaritan village to make
53 ready for him. But they did not receive him be-
54 cause his face was set to go to Jerusalem. And

when his disciples, James and John, saw this they said,

"Lord, are you willing for us to bid fire come down from heaven and destroy them?" [as Elijah
55 did.] But he turned and rebuked them [and said,
56 "You know not what kind of spirit you share, for the Son of man came not to destroy men's lives, but to save them."][1] And they went to another village.

Christ's Claim Is Supreme

57 As they were going on their way, a man came to him and said,

"I will follow you wherever you go."

58 "The foxes have their holes," Jesus answered, "and the wild birds have their nests, but the Son of man has not where to lay his head."

59 To another he said, "Follow me!" But he replied, "Permit me first to go and bury my father."

60 "Leave the dead to bury their own dead," said Jesus to him, "go you and announce, far and wide, the kingdom of God."

61 And another man also said to him: "I will follow you, Lord; but first permit me to bid fare-
62 well to those who are in my house." But Jesus answered him, "No man who has put his hand to the plow and then looks back, is fit for the kingdom of God."

[1] These words in brackets are found in some of the ancient manuscripts.

X

THE LAW OF LOVE, ILLUMINED

The Seventy Sent Forth

1 After this the Lord appointed seventy others, and sent them two by two before his face, into every
2 city and place into which he himself intended to go. And he thus addressed them:

"Therefore Pray"

"The harvest is abundant, but the harvesters
are few: do you therefore pray the lord of the
harvest to send forth harvesters into his harvest.
3 Go your way; behold, I am sending you forth like
4 lambs among wolves. Be carrying no purse, no
bag, no shoes; and do not be saluting any one on
your journey.

Directions for the Journey

5 "Into whatever house you first enter, say, 'Peace
be to this house!'
6 "And if there be any son of peace there, your
peace shall rest upon him; but if not it shall return
7 to you. Stay in that same house, eating and drink-
ing what they give: for the laborer is worthy of
his hire. Do not go from house to house.
8 "And whatever town you come to, and they
receive you, eat whatever they put before you.
9 Heal the sick in that town and tell them, The king-
dom of God draws near to you.
10 "But whatever town you enter, and they do not
11 receive you, go out into the streets and cry, 'The
very dust of your town which clings to our feet
we wipe off as a protest; but know this, that the
kingdom of God is drawing near to you.'
12 "For I tell you that it will be more tolerable
for Sodom in that day than for that town.

Opportunity the Basis of Judgment

13 "Woe unto you, Chorazin! Woe unto you, Beth-
saida! For had the mighty works been done in
Tyre and Sidon which were done in you, they would
have repented long ago, sitting in sackcloth and
14 ashes. However, it will be more tolerable for Tyre
15 and Sidon in the judgment than for you. And you,
Capernaum, shall you be exalted to heaven? No!
you shall be brought down to Hades!
16 "He who listens to you listens to me; and he
who rejects you, rejects me; and he who rejects me
rejects Him who sent me."

The Seventy Return

17 Then the Seventy returned with joy, saying,
"Lord, even the demons are subject to us in your
name."
18 And he said to them:
"I watched Satan fall from heaven like a light-
19 ning flash. Behold, I have given you the power to
tread upon serpents and scorpions, and to trample
on all the power of the enemy. In no case shall
20 anything do you harm. Nevertheless, do not re-
joice at this, that the spirits are subject to you;
but rejoice that your names are written in heaven."

Christ Rejoices in Spirit

21 In that same hour he thrilled with joy in the
Holy Spirit.
"I praise thee, Father, Lord of heaven and
earth," he said, "for hiding these things from the
wise and prudent, and for revealing them to babes.
Yea, Father, for so it was well pleasing in thy
22 sight! All things have been delivered to me by
my Father, and no one knows who the Son is ex-
cept the Father; and who the Father is except
the Son, and he to whom the Son wishes to reveal
him."
23 And turning to his disciples he said privately:
"Blessed are the eyes that see what you see!
24 For I tell you that many prophets and kings have
longed to see what you see, and have seen it not;
and to hear what you hear, and have heard it
not."

Love to God and Man the Whole Law

25 Then a certain lawyer stood up and tempted him.
"Master," he said, "what shall I do to inherit
eternal life?"
26 And he said to him:
"What is written in the Law? What do you
read there?"
27 "*You must love the Lord your God,*" he answered.
"*with all your heart, and with all your soul, and*

with all your strength, and with all your mind; and your neighbor as yourself." [1]

28 "You have answered right," said Jesus, "do that, and you shall live."

29 But he, determined to justify himself, said to Jesus,

"But who is my neighbor?"

Jesus answered:

The Good Samaritan

30 "A certain man was going down from Jerusalem to Jericho, when he fell among bandits who both stripped him and beat him, and went off leaving
31 him half dead. Now a certain priest chanced to be going down that way, but on seeing him he
32 passed by on the other side. In like manner also a Levite who came to the spot, came and looked
33 at him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he was moved with com-
34 passion. He went to him and bound up his wounds, pouring on them oil and wine. He set him on his own beast, and took him to an inn, and took care
35 of him. The next day he took out two silver pieces and gave them to the landlord and said,

"'Take care of him, and whatever more you spend I will repay it to you on my way back.'

36 "Which then of these three seems to you to have behaved like a neighbor to the man who fell among bandits?"

37 He replied, "The one who showed mercy on him."

"Go, then," said Jesus, "and do likewise."

Cumbered with Much Serving

38 It happened as they went on their way that he entered into a certain village where a woman named
39 Martha received him into her house. She had a sister called Mary, who after seating herself at the
40 Lord's feet was listening to his teaching. But

[1] Deut. 6 : 5; Lev. 19 : 18.

Martha meanwhile was growing distracted about much serving. She came up to him and said:

"Lord, do you not care that my sister has left me alone to do the serving? Come, tell her to take hold of her end of the work along with me."

41 "Martha, Martha," said Jesus, "you are anxious
42 and worried about many things, only one thing is really necessary. Mary, moreover, has chosen that good part which shall not be taken away from her."

XI

JESUS TEACHES HOW TO PRAY

The Lord's Prayer

1 It happened that he was praying in a certain place, and when he stopped, one of his disciples said to him,

"Master, teach us to be praying, just as John taught his disciples."

2 So he said to them: "When you are praying, say,

"Father, hallowed be thy name;
May thy kingdom come,
3 Give us day by day our bread for the coming day;
4 Forgive us our sins; for we also ourselves forgive
every one who has offended us;
And bring us not into temptation."

Persistent Prayer

5 He also said to them:

"Suppose you have a friend and you go to him at midnight, and say to him, 'My friend, lend me
6 three loaves of bread, for a friend of mine is come to me from a journey, and I have nothing to set before him.'
7 "And he from indoors shall answer: 'Do not pester me. The door is now closed, and my children are with me in bed. I cannot rise and give to you.'
8 "I tell you that, though he will not rise and give to him because he is his friend, yet because of his

importunate persistence he will rise and give him whatever he needs.

Ask, Knock, Seek

9 "So I say to you:
"Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to
10 you. For he that asks receives, and he who seeks finds, and to him who knocks the door shall be opened.
11 "What father is there among you who, if his son asks for a loaf, will give him a stone? Or if he
12 asks for a fish, will give him instead a serpent? Or, if he asks for an egg, will offer him a scorpion?
13 If you give good gifts to your children, how much more shall your Father who is in heaven give the Holy Spirit to those that ask him!"

Not by Beelzebub Are Demons Expelled

14 Once he was casting out a dumb demon, and when the demon was gone out, the dumb man spoke,
15 and the people wondered. But some of them said,
"It is by Beelzebub, the prince of demons, that he casts out demons."
16 Others, tempting him, kept seeking from him a
17 sign from heaven. He knew their intentions, and said to them:
"Every kingdom divided against itself is laid
18 waste, and house falls upon house. And if Satan also is divided against himself, how shall his king-
19 dom stand? Do you say that I am casting out demons by the power of Beelzebub? If I then am casting out demons by Beelzebub, by whom are your sons casting them out? They therefore shall be your
20 judges. But if it is by the finger of God that I am casting out the demons, then the kingdom of God is come upon you.

Indifference Is Really Opposition

21 "When the strong man fully aroused keeps guard
22 over his homestead, his property is undisturbed; but

when the stronger man attacks him, he takes away from him that strong armor in which he was trusting and divides up the spoil.

23 "He who is not for me is against me, and he who is not gathering with me is scattering.

The Peril of the Empty Life

24 "Whenever a foul spirit is gone out of a man, it roams through waterless places, in search of rest; but when it can find none, it says, 'I will go back
25 to the house I have left.' When it comes it finds
26 the house completely swept and garnished. Then it goes off and fetches seven other spirits more wicked than itself, and they go in and live there. And the last state of that man is worse than the first."

The Truly Obedient Are the Blessed

27 It happened while he was saying this, that a certain woman out of the crowd shouted to him, saying,

"Blessed is the womb that bore you, and the breasts that you have sucked."

28 "No, rather," he answered, "blessed are those who listen to the word of God, and keep it."

A Greater than Solomon Is Here

29 When the crowd were beginning to throng about him he proceeded to say:

"This is an evil generation! It seeks a sign, and there shall no sign be given to it except the
30 sign of Jonah; for as Jonah became a sign to the Ninevites, so shall the Son of man be to this
31 generation. The queen of the South shall rise up in judgment with the men of this generation, and shall condemn them; because she came from the ends of the earth to listen to the wisdom of Solomon, and lo, one greater than Solomon is here!

32 "The men of Nineveh shall stand up in the judgment with this generation and shall condemn it, for

they repented at the preaching of Jonah, and lo! one greater than Jonah is here!

Lamps Are for Lighting

33 "When one lights a lamp he does not put it in a cellar nor under the bushel, but on a lamp-stand
34 that those who enter may see the light. The lamp of the body is your eye; when your eye is single then your whole body is full of light; but when it is evil your whole body also is full of darkness.
35 Look carefully! Perhaps that very light of yours
36 is darkness! If, however, your whole body is full of light, without having any part dark, it will be wholly radiant with light, as when the lamp illumines you with its bright rays."

Jesus Dines with a Pharisee

37 When he had finished speaking a Pharisee asked him to dine with him; so he went in with him and
38 reclined. And the Pharisee noticed, to his amazement, that he did not wash his hands before eating,
39 but the Lord said to him:

"You Pharisees do cleanse the outside of the cup or plate, but your secret heart is full of extortion
40 and wickedness. Foolish men! Did not He who
41 made the outside make the inside also? Better cleanse what is within, and then nothing will be unclean for you.[1]

Woes to Hypocrisy

42 "But woe unto you Pharisees! for you tithe mint and rue and every herb, and disregard justice and the love of God; but these you ought to have done, and not to leave the other undone.
43 "Woe unto you Pharisees! for you delight in

[1] The ordinary text, δότε ἐλεημοσύνην ("give alms") represents the Aramaic *zakki*. But the Aramaic *dakki* ("purify" or "cleanse") suits the context better, and Wellhausen plausibly suggests that Luke has confused 'these two verbs which differ very little in sound and originally were identical.' —*Note in Moffat's New Testament.*

the best seats in the synagogue, and in the salutations in the market-places. Woe to you! for you are like the tombs which are hidden, and men walk over them unsuspecting."

Woes Upon Conformity to Traditions

45 Hereupon one of the lawyers exclaimed,
"But, Teacher, in saying such things you are reproaching us also."
46 "Woe unto you the lawyers also!" said Jesus, "for you load men with irksome burdens, and you yourselves will not touch the burdens with one of your fingers.
47 "Woe to you! for you are building the tombs of
48 the prophets whom your ancestors killed. So you are witnesses, and you consent to the actions of your ancestors: for they killed them, and you build their tombs.

The Blood of the Martyrs Shall Be Required

49 "For this reason also said the Wisdom of God:
'I will send them prophets and apostles; some of them they will kill and some they will persecute;
50 so that the blood of all the prophets which was shed from the foundation of the world may be required
51 from this generation, from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary; yes; I tell you, it shall be required of this generation!'
52 "Woe to you lawyers, for you have taken away the Key of Knowledge; you yourselves have not entered, and you have hindered those who are trying to enter."

The Plot Against Him

53 After he had gone away, the Scribes and the Pharisees began to set themselves vehemently against him, and to cross-question him upon many
54 points, lying in wait for him, in order to catch a word from his lips.

XII

WARNINGS AGAINST WORLDLINESS

Christ Warns Against the Leaven of the Pharisees

1 Meanwhile when myriads of the multitude were
thronging around him so that they trod one upon
another, he began to say to his disciples, first of all:
"Beware of the leaven of the Pharisees, which is
2 hypocrisy. There is nothing hidden which shall not
be revealed; nothing concealed that shall not be
3 known. So that what you have said in the dark
shall be heard in the light; and what you have
whispered in the inner chambers shall be proclaimed
from the housetops.

Christ Warns Against Fear of Man

4 "But I say to you who are my friends, do not
be afraid of those who kill the body and after that
5 have no more that they can do: I will warn you
whom you ought to fear. Fear Him who, after he
has killed, has power to throw you into Gehenna.
Yes, I tell you, fear him.

Even Sparrows Are Not Overlooked

6 "Are not five sparrows sold for two pennies?
Yet not one of them is forgotten in the sight of God!
7 But the very hairs of your head are all counted.
Fear not! You are of more value than many spar-
rows!

Acknowledge Him Here; Acknowledged by Him There

8 "And I tell you that whoever confesses me be-
fore men, the Son of man will confess him before
9 the angels of God; and whoever disowns me before
men, shall be disowned before the angels of God.
10 If any one shall speak a word against the Son of
man it shall be forgiven him; but he who blas-
phemes against the Holy Spirit shall not be for-
given.

Words Shall Be Given in Hour of Need

11 "And when they are bringing you before the
synagogues and the rulers and authorities, do not
worry about how or what you shall answer; or
12 what you shall say; for the Holy Spirit will teach
you in that hour what you ought to say."

Warnings Against Covetousness

13 Then one of the crowd said to him,
"Master, tell my brother to give me my share of
our inheritance."
14 "Man," said he, "who made me a judge or
15 arbitrator over you?" And to the people he said,
"Take heed and guard yourselves from all covet-
ousness, for a man's life does not consist in the
abundance of the things which he possesses."

Parable of the Rich Fool

16 Then he spoke to them in a parable:
"The ground of a certain rich man bore heavy
17 crops. So he debated with himself saying, 'What
shall I do? for I have no place in which to store
my crops.'
18 "And he said to himself: 'This is what I will do.
I will pull down my barns and build larger ones in
which I will store all my wheat and my goods.
19 And I will say to my soul,
"'Soul, you have many goods laid up for many
years! Take your ease, eat, drink, be merry.'
20 "But God said to him: 'Foolish man! This very
night your soul is wanted! And these things you
have prepared, whose shall they be?'
21 "So is he that lays up treasure for himself and
is not rich toward God."

Flowers and Birds Look to God, Why Not We?

22 Then he said to his disciples:
"For this reason I say to you: Be not anxious
for your life, what you shall eat; nor yet your body
23 what you shall wear. For the life is more than
24 food, and the body is more than clothes. Consider

the ravens; they neither sow nor reap; they have no storehouse nor barn. And yet God feeds them. How much more are you worth than the birds?
25 And which of you by taking anxious thought can
26 add a cubit to his height? If then you cannot do even that which is least, why are you anxious concerning the rest?

Faith Taught in the Flowers of the Field

27 "Consider the lilies how they grow! They toil not, neither do they spin, yet I say to you that even Solomon in all his glory was not arrayed like
28 one of these. Now if God so clothe the grass in the field, which today is, and tomorrow is cast into the oven, will he not much more clothe you, O you of little faith?

The Kingdom First: All Else, Secondary

29 "So do not be asking what you shall eat, or what you shall drink, and be not of doubtful mind.
30 For all these things the nations of the world are seeking; but your Father knows that you have
31 need of these things. But seek his kingdom, and
32 these things shall be added to you. Fear not, my little flock, for it is your Father's good pleasure to give you the kingdom.

The Heart Follows the Hoard

33 "Sell what you have and give alms. Provide yourselves with purses which do not grow old, a treasure inexhaustible in the heavens, where no
34 thief draws near, nor does moth destroy. For where your treasure is there will your heart be also.

Watch for Your Master's Return

35 "Let your loins be girded about and your lamps
36 burning; and be yourselves like men who are looking for their lord, on his return from a wedding-banquet, so that when he comes and knocks they
37 may at once open the door for him. Happy are those slaves whom their master shall find watching when he comes. I tell you truly that he will gird

himself, and make them sit down to meat, and
38 come and serve them. And whether it be in the
second watch, or in the third, that he comes, and
39 so finds them, happy are those slaves. However,
you know this, that if the master of the house had
known in what hour the thief would come, he would
have watched and not have allowed his house to be
40 broken into. Do you also be ready, for in an hour
that you think not the Son of man is coming."
41 "Master," said Peter, "are you speaking this
42 parable to us or to all alike?" The Lord answered:

In an Hour that You Think Not

"Who then is that faithful steward, the wise
man whom his lord will put in charge of his house-
43 hold to give out their rations in due time? Blessed
is that slave whom his master on his coming shall
44 find so doing. Of a truth I tell you that he will
45 put him in charge of his possessions. But if that
slave should say to himself, 'My master delays his
coming,' and should begin to beat the men and the
46 maids, and to eat and drink and to get drunk, that
slave's master will arrive on a day when he is not
expecting him, and at an hour when he knows not,
and will surely scourge him, and appoint him his
portion with the unfaithful.

The Law of Responsibility

47 "The slave who knew his Lord's will, and made
not ready, nor did according to his will, will be
48 beaten with many lashes, but he who did not know,
but did things worthy of a beating, will receive few
lashes. To whom much has been given, from him
much will be required, and to whom much is en-
trusted, of him they will ask the more.

The Irrepressible Conflict

49 "I came to build a fire upon the earth; what is
50 my desire? Would it were already kindled! But
I have a baptism to be baptized with, and how am
51 I straitened till it is accomplished! Do you think
that I am come to make peace on the earth? No,

52 I tell you, but rather dissension. For from this
time there will be five in one house divided, three
53 against two and two against three; father against
son and son against father; mother against daughter and daughter against her mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

Discerning the Signs of the Times

54 Then he said to the crowds also:
"When you see a cloud rising in the west you
at once say, 'There is going to be a shower,' and
55 it comes to pass. And when you feel the south
wind blowing you say, 'There will be a hot wind,'
56 and it comes to pass. Hypocrites! you know how
to read the face of the earth and of the sky; but
how is it that you do not know how to read the signs of this present time?
57 "And why do you not, even yourselves, judge
58 what is right? For as you go before the magistrate with your opponent do your utmost to get quit
of him, lest he drag you before the judge, and the
judge delivers you over to the officer, and the officer
59 casts you into prison. You shall by no means come
out of there until you have paid the very last farthing."

XIII

THE GOODNESS AND SEVERITY OF GOD

Repent, or Perish Like the Galileans

1 Now there were some present at that very season
who told him about the Galileans whose blood Pilate had mingled with their sacrifies.
2 "Do you suppose," he answered them, "that those
Galileans were worse sinners than the rest of the
3 Galileans because they have suffered thus? I tell
you no; but unless you repent, you will all likewise
4 perish. Or those eighteen on whom the tower in
Siloam fell and killed them, do you suppose that

they were worse offenders than the rest of those
5 who live in Jerusalem? I tell you no; but unless
6 you repent, you will all perish as they did." Then
he gave them this parable:

Parable of the Fruitless Tree

"A man had a fig tree planted in his vineyard, and he came to look for fruit on it, but found none.
7 So he said to the gardener:

"'See, for these years I have come looking for fruit on this tree, and found none. Cut it down. Why should it actually cumber the ground?'

8 "But the gardener answered him: 'Lord, let it alone this year also, till I have dug around it, and
9 fertilized it. If after that it bears fruit, well and good; but if not you shall cut it down.'"

A Crippled Woman Cured

10 Once when he was teaching in one of the syna-
11 gogues, on the Sabbath, a woman was present who had a spirit of infirmity for eighteen years. She was bent double, and could not lift herself up at
12 all. Jesus noticed her and called her to him and said,

"Woman, you are free from your weakness."

13 Then he placed his hands on her, and she instantly stood upright and began to give glory to
14 God. But the ruler of the synagogue was indignant at Jesus for healing her on the Sabbath, and said to the crowd:

"There are six days of the week on which men ought to work. Therefore come during those, and get cured, but not on the Sabbath Day."

15 But the Lord answered him.

"Hypocrites!" he said, "does not each one of you loose his ox or his ass from the stall on the
16 Sabbath Day, and lead it away to water, and this woman, who is a daughter of Abraham, whom Satan has bound these eighteen years, ought she not to have been loosened from her bondage, though the day be the Sabbath?"

17 As he said this, all his adversaries were put to

shame; and all the crowd rejoiced for all the glorious things that he continually did.

18 This led him to say:

Parable of the Mustard-seed and the Leaven

"What is the kingdom of God like? And to what
19 shall I compare it? It is like a grain of mustard-seed, which a man took and cast into his own garden. It grew and became a tree, and the wild birds nested in its branches."

20 And again he said:

"To what shall I liken the kingdom of God?
21 It is like leaven which a woman took and hid in three measures of flour until the whole was leavened."

Force Your Way in at the Narrow Door

22 So he went on his way through cities and vil-
23 lages, teaching as he journeyed toward Jerusalem. And a man came to him and said,

"Lord, are there but few that are saved?"

24 "Struggle to enter in by the narrow door," he answered, "for I tell you that many will try to
25 enter and not be able, when once the master of the house is risen up and has shut the door. You will begin to stand outside, and to knock at the door, crying,

"'Lord, open to us.'

"'I do not know where you came from,' he will reply.

26 "Then you will begin saying, 'But we have eaten and drunk in your presence, and you have taught in our streets.'

27 "But he will answer:

"'I tell you I do not know where you came from;
28 depart from me, all of you, you evil-doers.' There will be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you your-
29 selves cast out. And people shall come from the Orient and from the Occident, from the north and from the south, and sit down in the kingdom of

30 God. And lo, there are last which shall be first,
and there are first which shall be last."

A Message to Herod Antipas

31 That very day there came some Pharisees to him,
saying,
"Get out from here and go away, for Herod
wishes to kill you."
32 "Go, tell that fox," he answered, "'Lo, today
and tomorrow I am continuing to cast out demons
and perform cures, and on the third day I finish
my course.'
33 "Yet I must continue my journey today, tomor-
row, and the day following; for it would never do
for a prophet to perish outside of Jerusalem!

Jesus' Lament for Jerusalem

34 "O Jerusalem, Jerusalem, you who kill the
prophets and stone those who are sent to you! How
often would I have gathered your children, as a
hen gathers her chickens under her wings, and you
would not!
35 "Behold! Your house is left to you, desolate!
I tell you that you shall never see me again until
you say,
"*Blessed is he that comes in the name of the
Lord.*"[1]

[1] Jer. 22 : 5; Ps. 118 : 26.

XIV

JESUS' TABLE TALK

Jesus Heals Dropsy on the Sabbath

1 It happened on a Sabbath Day when he went into
the house of a certain ruler among the Pharisees
to take a meal, that they were watching him.
2 And lo! there was in front of him a man who had
3 dropsy. So Jesus questioned the lawyers and the
Pharisees,

"Is it lawful to heal on the Sabbath Day or not?"
4 They kept silent. Then Jesus took him and healed
5 him and let him go. And to them he said,
"Which of you when an ox or an ass has fallen into a well, will not at once pull him out on the Sabbath Day?"
6 They could not answer this.

Place-hunters Rebuked

7 He told a parable to the guests when he noticed how they began choosing the best seats. He said to them:
8 "When you are invited by any one to a marriage-feast, do not sit down in the best seat, lest a guest more distinguished than yourself has been invited,
9 and your host come to you and say, 'Give place to this man,' and then with mortification you pro-
10 ceed to take the lowest place. But when you are invited, go and sit down in the lowest place, so that when your host arrives he may say to you, 'My friend, come up higher.' Then you will be honored
11 before the other guests. For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted."

True Hospitality

12 Also to his host who had invited him, he continued, saying:
"When you are making a dinner-party or a supper, do not invite your friends, or your brothers, or your relatives, or your rich neighbors, lest it chance that they invite you in return, and a recompense
13 be made you. But when you make a reception, in-
14 vite the poor, the maimed, the lame, the blind. Then you will be blessed, because they have no means to repay you, but you shall be repaid in the Resurrection of the Just."
15 One of his fellow guests who was listening to him, said to him,
"Blessed are those who eat bread in the kingdom
16 of God." Jesus answered:

Self-excused from Participating

17 "A certain man was making a great feast to which he invited many guests. At dinnertime he sent his slave to say to those who had been invited, 'Come, for all things are now ready.'

18 "And they all, without exception, proceeded to excuse themselves. The first told him: 'I have bought a field, and must needs go and see it. Pray have me excused.'

19 "The second said: 'I have bought five yoke of oxen and am on my way to try them. I pray that you will have me excused.'

20 "'I have taken a wife,' said another, 'and for that reason I am unable to come.'

21 "So the slave came and presented all these answers to his master. Then the master of the house was indignant, and said to his slave,

"'Go out, quickly, into the streets and alleys of the city, and bring in hither the poor, the maimed, the blind, the lame.'

22 "And the slave said, 'My master, your orders have been carried out, but yet there is room.'

23 "Said the master to his slave: 'Go out into the roads and hedges, and make them come in, so that 24 my house may be filled. For I tell you that not one of those invited guests shall taste my supper.'"

Christ First; Christ Only

25 Great crowds were going along with him, and he turned to them and said:

26 "If any one comes to me and does not hate his father and his mother, his wife and children, his brothers and sisters, yes, and his own very life 27 also, he cannot be a disciple of mine. Whoever does not carry his own cross and come after me, cannot be a disciple of mine.

Count the Cost

28 "Which of you who is desirous of building a tower, does not sit down first and count the cost, to 29 see if he has the means to complete it? Lest it happen that after he has laid the foundations and

is unable to complete it, all who see it shall begin
30 to jeer at him, saying, 'This fellow began to build
and could not finish.'
31 "Or what king as he goes forth to join battle
with another king in war does not sit down first and
deliberate whether he can meet with ten thousand
men the one who is advancing against him with
32 twenty thousand? If he cannot, while the other
king is yet a great way off, he sends an embassy to
33 ask conditions of peace. Just so any one of you who
does not renounce all that he has cannot be a
disciple of mine.

Savorless Salt

34 "Salt is good, but if even the salt have lost its
35 flavor, with what shall it be seasoned? It is fit
neither for the land nor the dung-hill; men cast
it out. He who has ears to hear, let him listen to
this!"

XV

THREE PARABLES OF REDEMPTION

1 Now all the tax-gatherers and sinners continued
2 to draw near to him, and to listen to him. And
the Pharisees and Scribes began to complain, say-
ing, "He is welcoming sinners and eating with
them!"
3 And he told them a parable:

1. The Lost Sheep

4 "Which one of you men, if he has a hundred
sheep, and has lost one of them, does not leave the
ninety and nine in the desert and go after the
5 lost one until he finds it? And after he has found
6 it, he lays it on his shoulder, rejoicing. When he
gets home he calls together his friends and his
neighbors, saying,
"'Rejoice with me, for I have found my sheep
that was lost.'
7 "I say to you that even so there shall be joy in

heaven over one sinner who repents, more than over ninety and nine just persons who need no repentance.

2. The Lost Coin

8 "Or, again, suppose a woman has ten coins. If she loses one, does she not light a lamp and sweep the house, and search anxiously until she finds it?
9 And when she has found it, she calls together her women friends and neighbors and says, 'Rejoice with me, for I have found the coin which I had lost.'
10 "Even so I tell you there is joy in the presence of the angels of God over one sinner who repents."

3. The Lost Son

11 And he said:
"There was a man who had two sons.
12 "The younger of them said to his father, 'Father, give me the share of your property which is coming to me.' So he divided his means among them.
13 "Not many days after that the younger son gathered everything together and took his journey into a distant country; and there he wasted his
14 money in living unsavingly. After he had spent everything there came a terrible famine in that
15 land, and he began to be in want. So he went and hired himself to one of the citizens of that land, who sent him out into his fields to feed swine.
16 And he was longing to be filled with the husks which the swine were eating, but no one gave him
17 food. When he came to himself he said:
"'How many of my father's hired men have bread enough and to spare, while I am perishing
18 of hunger! I will rise and go to my father, and will say to him: "Father, I have sinned against
19 heaven and in your sight, I am no more worthy to be called your son; only make me like one of your hired men."'
20 "So he arose and went to his father; but while he was yet a great way off, his father saw him and was moved with compassion, and ran and fell on his neck and kissed him.

21 "The son said to him, 'Father, I have sinned
against heaven and in your sight and am no more
worthy to be called your son.'
22 "'Fetch the best robe, quick,' said the father to
his slaves, 'and put it on him, and give him a ring
23 on his finger, and shoes on his feet. Bring that
fatted calf and kill it, and let us eat and make
24 merry, for this son of mine was dead and is alive
again—he was lost and is found.'
25 "So they began to make merry. But his elder
son was in the field, and as he came and drew near
26 to the house he heard music and dancing, and he
summoned one of the slaves, and began to inquire
of him what all this meant.
27 "'Your brother is come,' he replied, 'and your
father has killed the fatted calf, because he has
him safe and sound.'
28 "But he was angry and would not go in; so his
father came out, and attempted to plead with him;
but he said to his father:
29 "'All these years I have been slaving for you,
and I have never disobeyed a command of yours.
Yet you never gave me even a kid so that I might
30 make merry with my friends. But when this son
of yours came, who has devoured your property
with harlots, you have killed for him the fatted
calf.'
31 "'My dear son,' answered his father, 'you are
always with me and all that is mine is yours.
32 But it was fitting that we should make merry and
rejoice, for this brother of yours was dead and is
become alive; he was lost and is found.'"

XVI

PARABLES ABOUT PROPERTY

The Unjust Steward

1 To his disciples he said:
"There was a certain rich man who had a
steward, and this steward was accused to him of

2 wasting his property. He called him to him and said:
"'What is this that I hear about you? Render an account of your stewardship; for you can no longer be steward.'
3 "Now the steward said to himself: 'What shall I do, now that my master is taking away my stewardship? I am not strong enough to dig, to beg I
4 am ashamed. I know what I will do, so that when I am put out of my stewardship, they may receive me into their houses.'
5 "So he called to him each of his master's debtors and said to the first, 'How much do you owe my master?'
6 "'A hundred measures of oil,' he answered.
"He said to him, 'Take your bill and sit down quickly and write fifty.'
7 "To a second he said, 'And how much do you owe?'
"The man answered, 'A hundred measures of wheat.'
"'Here is your bill,' he said, 'change it to eighty measures.'
8 "And the master praised the unjust steward because he had acted shrewdly; for the sons of this world are in relation to their own generation wiser than the sons of the light.

Faithful in Little, Faithful in Much

9 "And to you I say, Use mammon, dishonest as it is, to make yourselves friends, so that when it shall fail they will welcome you to the eternal tabernacles.
10 "The man who is faithful in a very little is faithful also in much, and he who is unjust in a very
11 little, is unjust also in much. If therefore you have not been faithful in the unrighteous mammon,
12 who will trust to you the true riches? And if you are not faithful with what belongs to another, who
13 will give you what is your own? No one can be a household servant to two masters; for either he will hate the one and love the other, or he will cling

to the one and despise the other. You cannot be the slave both of God and of gold."

14 Now the Pharisees who loved money listened to
15 all this and they jeered at him. He said to them:
"You are those that justify themselves in the eyes of men; but God knows your hearts; for that which is lofty in the eyes of men is an abomination in the eyes of God.

16 "The Law and the Prophets lasted until John; since then the gospel of the kingdom of God is
17 preached, and any one presses in. Yet it is easier for heaven and earth to pass away than for one tittle of the law to fail.

18 "Every man who divorces his wife and marries some one else, commits adultery; and he who marries one who is put away from her husband commits adultery.

Parable of Dives and Lazarus

19 "Now there was a certain rich man who was clothed in purple and fine linen, and made merry
20 every day in splendor. A certain beggar named
21 Lazarus was thrown at his door. He was full of sores, and longingly desired to be fed with the crumbs that fell from the rich man's table. Yes! even the dogs came and licked his sores.

22 "But in the course of time the beggar died; and he was carried by the angels into Abraham's bosom.
23 The rich man also died, and was buried. And as he was tormented in Hades, he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom.

24 "And he cried out and said, 'Father Abraham, have mercy on me; and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

A Great Gulf Fixed

25 "'Remember, my son,' said Abraham, 'that you had in your lifetime all your good things, and in the same way Lazarus his evil things; but now
26 here he is comforted, and you are in anguish. But

besides all this, between us and you there is a great chasm fixed, so that those who want to cross from here to you cannot, nor can those who would cross from you to us.'
27 "'I beg you then, father,' he said, 'send him to
28 my father's house. For I have five brothers. Let him earnestly warn them, lest they too come to this place of torment.'
29 "But Abraham said, 'They have Moses and the Prophets, let them listen to them.'
30 "'Nay, Father Abraham,' he said, 'but if some one went to them from the dead they would repent.'
31 "'If they will not listen to Moses and the prophets,' said Father Abraham, 'neither will they be persuaded if one should rise from the dead.'"

XVII

KINGDOM TEACHINGS

A Millstone About His Neck

1 Jesus said to his disciples:
"It is not possible but that occasions of stumbling should occur, but woe to him through whom they
2 come! It were well for him if a millstone were tied about his neck, and he were hurled into the sea, rather than he should cause one of these little ones
3 to stumble. Be on your guard!

Forgiveness

"If your brother sins, rebuke him, and if he re-
4 pents forgive him. And if he sins against you seven times a day, and seven times a day turns to you saying, 'I repent,' you shall forgive him."
5 The apostles said to the Lord, "Increase our faith!"

The Power of Faith

6 "If your faith," answered Jesus, "were like a grain of mustard-seed, you would say to this tree,

'Tear yourself up and be planted in the sea,' and it would obey you.

Plain Devotedness to Duty

7 "But who of you who has a slave plowing or keeping sheep, will say to him, when he is come in from the field, 'Come at once, sit down to din-
8 ner,' and will not rather tell him, 'Get ready something for me to eat, and gird yourself to wait on me until I have eaten and drunken. Then you shall eat and drink.'
9 "Does he thank the slave because he did the
10 things that were commanded? Even so, you also, after you have done all the things that are commanded you, should say, 'We are but slaves, we have only done what it was our duty to do.'"

Where Are the Nine?

11 Now it happened that as he went his way to Jerusalem, he passed between Samaria and Galilee.
12 And as he was going into a certain village ten lepers
13 met him. They stood at a distance and lifted up their voices, saying,

"Jesus, Master, take pity on us."

14 Perceiving this he said to them,

"Go and show yourselves to the priests."

And as they went they were made clean.

15 Now one of them, as he saw that he was cured,
16 came back, glorifying God in a loud voice, and he fell on his face at the feet of Jesus and thanked him. He was a Samaritan.
17 "Were there not ten cleansed?" asked Jesus,
18 "but where are the nine? Are there none found to return and give glory to God except this foreigner?"
19 And he said unto him,

"Rise and go, your faith has healed you."

The Coming Kingdom

20 The Pharisees asked him when the kingdom of God was coming. He answered:

"The kingdom of God does not come so that you

21 can catch sight of it, nor will they say, 'Look, here it is!' or 'See there!'—for the kingdom of God is now in your midst."

That Great Day

22 Then he said, turning to his disciples:
"The days will come when you shall long to see one of the days of the Son of man, and you shall
23 not see it. And they shall say to you, 'Lo there! Lo here!' But do not you go away or follow them.
24 For as the lightning when it lightens out of the one part under heaven shines to the other part under heaven, so shall the Son of man be in his
25 day. But first he must suffer many things, and be rejected by this generation.

Compared to the Days of Noah

26 "And as it was in the time of Noah, so will it
27 be in the time of the Son of man. Men were eating and drinking; they were marrying and being married, until the day that Noah entered into the ark, and the flood came and destroyed them all.
28 The same was true in the time of Lot; they were eating and drinking, buying and selling, planting
29 and building; but on the day that Lot left Sodom it rained fire and brimstone from heaven and de-
30 stroyed them all. In the same manner it shall be
31 in the day that the Son of man is revealed. On that day, if a man is on the housetop and his goods inside, let him not go down to take them away; nor
32 should a man in the field turn back. Remember Lot's wife!
33 "Whoever seeks to keep his life shall lose it;
34 but whoever loses it shall preserve it. I tell you that in that night there shall be two men in one
35 bed; one shall be taken and the other left. There shall be two women grinding together; the one shall be taken and the other left."[1]
37 "Where, Master?" they asked him.
"Where the dead body is," he answered, "there will the vultures be gathered together."

[1] Verse 36 is wanting in the most ancient manuscripts.

XVIII

TEACHINGS ON PRAYER AND DUTY

The Parable of the Unjust Judge

1 He also taught them by a parable how they ought
always to pray and never to lose heart.
2 "There was in a certain town," he said, "a
judge who had neither reverence for God, nor re-
3 spect for man. In that same town there was a
widow who came again and again before him, say-
ing,
"'Do me justice of my adversary.'
4 "For a while he would not, but afterwards he said
to himself, 'Though I have neither reverence for
5 God nor regard for man, yet because this woman
annoys me I will give her justice, lest by her con-
tinual coming she wear me out.'
6 "Listen," said the Lord, "to what this unjust
7 judge says. And will not God see justice done to
his elect who are crying unto him day and night,
8 even if he seems to delay helping them? I tell you
that he will quickly see justice done to his elect!"
"Nevertheless, when the Son of man comes, will
he find faith upon the earth?"

The Pharisee and the Publican Pray

9 Moreover he spoke this parable to some who
trusted in themselves because they were righteous,
and looked down upon the rest:
10 "Two men were going up to the Temple to pray;
11 the one a Pharisee, the other a tax-gatherer. The
Pharisee stood apart and thus began to pray with
himself:
"'O God, I thank thee that I am not like the
rest of men, extortioners, rogues, adulterers, or
12 even like this tax-gatherer; I fast twice a week, I
pay tithes of all my possessions.'
13 "But the tax-gatherer, standing far back, would
not lift up so much as his eyes to heaven, but kept
beating his breast and saying,

"'O God, be merciful to me, the sinner!'
14 "I tell you that this man went down to his house justified rather than the other; for every one who exalts himself shall be humbled; but he who humbles himself shall be exalted."

The Dawn of a New Day for the Child

15 And they kept bringing their babies for him to touch them; but when his disciples saw it they began
16 to rebuke them. But Jesus called for the babies. "Let the little children come to me," he said, "do not hinder them; for of such is the kingdom of
17 heaven. I tell you in solemn truth that whoever will not receive the kingdom of God like a little child, he will never get into it."

One Thing Lacking

18 A ruler put this question to him:
"Good teacher, what shall I do to inherit eternal life?"
19 "Why are you calling me 'good'?" said Jesus
20 to him; "no one is good but God. You know the commandments:

"Do not commit adultery,
Do not murder,
Do not steal,
Do not bear false witness,
Honor your father and mother."[1]

21 "All of these," he replied, "I have kept from my youth up."
22 And receiving this reply, Jesus said to him:
"One thing you are still lacking. Sell all that you have and give it to the poor, and you shall have treasure in heaven. Then come and follow me."
23 But when he heard these words he became deeply
24 grieved, for he was exceedingly rich. Jesus looked at him and said:
"How hard it is for those who have money to
25 enter into the kingdom of God! Why, it is easier

[1] Exod. 20 : 12-16.

for a camel to go through the eye of a needle than
for a rich man to enter into the kingdom of God."
26 "Who then can be saved?" exclaimed his hearers.
27 "Things that are impossible with men," he answered them, "are possible with God."

Self-sacrifice and Its Reward

28 Then Peter said,
"Look! we have left our homes and followed you."
29 And he said to them,
"In solemn truth I tell you that there is no one who, for the sake of the kingdom of God, has left houses, or wife, or brothers, or parents, or children,
30 who shall not certainly receive many times as much in this time, and in the age to come eternal life."

Jesus Predicts His Death

31 Then he took the Twelve aside and told them:
"See, we are on our way to Jerusalem, and all the things that are written through the prophets
32 regarding the Son of man will be fulfilled. He will be betrayed to the Gentiles, and be mocked, and
33 shamefully treated, and spit upon; and they will scourge and kill him; and the third day he will rise again."
34 But they understood none of these sayings. His words were a mystery to them, and they did not know what he meant.

Blind Bartimeus Receives Sight

35 As Jesus drew near to Jericho, there was a blind
36 man who sat by the wayside begging. He heard the crowd passing and asked what the matter was.
37 They told him,
"Jesus of Nazareth is passing by."
38 Then he shouted out, saying,
"Jesus, son of David, take pity on me!"
39 Those who went ahead began to reprove him and to tell him to be still; but he kept clamorously shouting all the more,
"Son of David, take pity on me!"
40 So Jesus stopped and ordered him to be brought

to him. When he was come near to him he asked him,

41 "What do you want me to do for you?"
"Lord," he answered, "that I might see again."
42 "Receive your sight," said Jesus, "your faith has healed you."
43 Instantly he regained his sight and followed Jesus, giving glory to God; and all the people who saw it gave praise to God.

XIX

THE TRIUMPHAL ENTRY INTO JERUSALEM

Zaccheus Climbs a Tree

1 So he entered Jericho and was passing through
2 the town. There was a man there, called Zaccheus, who was a chief of the tax-gatherers, and was
3 wealthy. And he kept trying to see what sort of a man Jesus was; but he could not see because of the
4 crowd, because he was short. So he ran on before him and climbed up into a sycamore tree to see him; for he was about to pass that way.
5 As soon as Jesus came to the place, he looked up and said to him,
"Come down quickly, Zaccheus, for today I must stay at your house."
6 He made haste to climb down, and received him
7 joyfully. When they all saw it, they began to complain, saying,
"He has gone in to lodge with a man who is a sinner."
8 But Zaccheus stood up and said to the Lord,
"I give half my property to the poor, Lord, and if I have defrauded any man of anything I am restoring it to him fourfold."
9 "Today is salvation come to this house," said Jesus, "since Zaccheus here is a son of Abraham.
10 For the Son of man is come to seek and to save the lost."

Parable of the Pounds

11 As they were listening to his words he added this
parable, because he was near to Jerusalem and they
thought that the kingdom of God was immediately
12 to appear. So he said:
"A certain nobleman went abroad to receive
13 for himself royal power and to return. And he
summoned ten slaves of his, and gave them ten
pounds, and said to them,
"'Trade with these until I come.'
14 "But his fellow citizens hated him, and sent a
deputation after him to say, 'We do not wish this
15 man to become our king.' And upon his return,
after he had secured the royal power, he ordered
the slaves to whom he had given the money to be
called in, so that he might know what they had
gained by trading.
16 "And the first came before him, saying, 'Master,
your pound has made ten pounds.'
17 "And he said to him, 'Well done, good slave!
Because you have been faithful in a very little, have
authority over ten cities.'
18 "And the second came and said, 'Master, your
pound has made five pounds.'
19 "Then he said to him also, 'You shall be over
five cities.'
20 "And the next came and said: 'Here, Master, is
your pound, which I was keeping safe in a napkin.
21 For I was afraid of you, because you are a hard
man. You take up what you did not lay down, and
you reap what you did not sow.'
22 "He said to him:
"'By your own words I will judge you, you
wicked slave. You knew, did you, that I was a hard
man taking up what I did not lay down, and reap-
23 ing what I did not sow? Then why did you not
put my money in the bank, so that at my coming
I might have gotten it back with interest?'
24 "Then to those who stood by, he said, 'Take
the pound from him and give it to him who has ten
pounds.'

25 "'Master,' they said to him, 'he already has ten
pounds.'
26 "'I tell you that to every one who has it shall
be given; and from him who has not shall be taken
27 away even what he has. Howbeit these enemies of
mine who were not willing for me to become their
King, bring them here, and slay them in my pres-
ence.'"

They Borrow an Ass's Colt

28 When he had so spoken he went on before, going
29 up to Jerusalem. When he was come near Beth-
phage and Bethany at the mount called The Olive
30 Orchard, he sent on two of his disciples, saying:
"Go into the village in front, and on entering it
you will find an ass's colt tied, on which no one has
31 ever ridden. Untie it and bring it here. And if
any one asks you, 'Why are you untying the colt?'
simply say, 'The master needs it.'"
32 Then those who were sent went out and found it
33 as he had told them. For as they were untying the
colt, the owners said to them, "Why are you unty-
34 ing the colt?" And they answered, "The Master
needs it."

The Triumphal Entry

35 So they led it to Jesus, and, after throwing their
outer garments on the colt, they placed Jesus on it.
36 So he rode on, while they kept throwing their gar-
37 ments in the way. And when now he was com-
ing near Jerusalem, and descending the Mount of
Olives, the whole multitude of the disciples began
to rejoice, and to praise God with a loud voice for
38 all the mighty works that they had seen. They
cried,

"Blessed is the King who comes in the name of the Lord!
Peace in Heaven, and glory in the Highest!"[1]

39 And some of the Pharisees said to him out of the
crowd, "Teacher, reprove your disciples!"

[1] Ps. 118 : 25, 26.

40 "I tell you," he answered, "that if these should hold their peace, the very stones would cry out."

Jesus Weeps Over Jerusalem

41 And when he came into view of the city, as he
42 approached it he broke into loud weeping, exclaiming:

"Oh that at this time you knew, yes, even you, on what your peace depends! But now it is hidden
43 from your eyes. The time will come for you when your enemies will throw ramparts around you, and encompass you, and shut you in on every side,
44 and raze you to the ground, you and your children within you. And they will not leave in you one stone upon another. Because you knew not the time of your visitation."

Jesus Drives the Traders from the Temple

45 Then Jesus went into the Temple and began to
46 drive out the dealers, saying,

"It is written,

"*The house of God shall be called a house of prayer, but you have made it a den of robbers.*" [2]

47 Day after day he continued to teach in the Temple. The high priests and the Scribes tried to have him put to death, and so did the rulers of the
48 people. But they could not find how to do it, for the people all hung upon him, listening to him.

[2] Isa. 56 : 7; Jer. 7 : 11.

XX

TUESDAY: A DAY OF CONTROVERSY

The Leaders Put a Question

1 On one of the days while he was teaching the people in the Temple and preaching the gospel, there came up the priests and the Scribes with the elders.
2 They spoke to him saying:

"Tell us by what authority you are doing these things? Who is it that gave you this authority?"

3 "I also will ask you a question," he replied.
4 "Was John's baptism from heaven or from man?"
5 So they reasoned among themselves: "If we say,
'From heaven,' he will ask us, 'Why did you not be-
6 lieve in him?' And if we say, 'From man,' all the
people will stone us, for they are persuaded that
John was a prophet."
7 So they answered that they did not know whence
it was.
8 "Nor will I tell you," Jesus answered, "by whose
authority I do these things."

The Wicked Vine-dressers

9 Then he began to tell the people this parable:
"There was a man who planted a vineyard, and
let it out to vine-dressers, and went to another
10 country for a long time. At harvest-time he sent
a slave to the vine-dressers, to ask them to give
him a share of the crop; but the vine-dressers beat
11 him and sent him away empty-handed. Then he
sent another slave; and him also they flogged and
handled shamefully, and sent him away empty-
12 handed. Then he sent yet a third, and him too they
13 wounded and threw him out. Then the Master of
the vineyard said:
"'What shall I do? I will send my beloved Son;
it may be that they will reverence him.'
14 "But when the vine-dressers saw him, they rea-
soned together, saying: 'This is the heir. Let us
15 kill him so that the inheritance may be ours.' So
they turned him out of the vineyard and killed him.
"What will the Master of the vineyard do to
16 them? He will come and destroy those vine-
dressers, and will give the vineyard to others."
"God forbid!" exclaimed they when they heard.
17 He looked at them and said:
"Then what does this Scripture mean,
"The stone which the builders rejected, the same was made the head of the corner?[1]
18 Every one who falls on that stone will be broken in

[1] Ps. 118 : 22.

pieces; but whoever it falls upon will be scattered as dust."

The Scribes Send Spies

19 At this the Scribes and the high priests were seeking to arrest him; only they were afraid of the people. For they perceived that he had referred to
20 them in this parable. So they watched him, and sent spies who pretended to be honest men, in order to seize on his speech, and to deliver him up to the authority and jurisdiction of the governor.

To Cæsar What Is Cæsar's; to God What Is God's

21 So they put a question to him, saying:
"Rabbi, we know that you speak and teach what is right, and that you do not regard any man's per-
22 son, but teach the way of God honestly. Is it lawful for us to pay tribute to Cæsar or not?"
23 But he perceived their knavery and answered:
24 "Show me a shilling. Whose image and superscription does it bear?"
"Cæsar's," they replied.
25 "Then give to Cæsar what belongs to him," he said, "to God give what is God's."
26 So they could not lay hold of his sayings before the people; and marveling at his answer, they held their peace.

A Question About Marriage

27 Next came some of the Sadducees who deny that there is a resurrection, and they asked him:
28 "Teacher, Moses wrote a law for us that if a man's brother should die, but leave no children, his brother should take the wife and raise up children
29 for his brother.[2] Now there were seven brothers:
30 the first took a wife and died childless, and the
31 second and the third took her, and likewise all the
32 seven, but left no children when they died. Last
33 of all the woman too died. In the resurrection whose wife shall she be? For they all seven had her as wife."

[2] Deut. 25 : 5, 6.

The Heavenly Life

34 "People in this world marry and are given in
35 marriage," said Jesus, "but those who are counted
worthy to reach that world and the resurrection
from the dead, neither marry, nor are given in mar-
36 riage. For indeed they cannot die any more; they
are equal to the angels, and through being sons
37 of the resurrection are sons of God. But that the
dead are raised, even Moses clearly implied in the
passage about the Bush, when he calls the Lord
"The God of Abraham, the God of Isaac, the God
of Jacob.[3]
38 Now he is not the God of the dead, but of the living;
for to him all are alive."
39 Then some of the Scribes said, "Teacher, that
40 was nobly said," for they no longer dared to ask
him any question.

A Question About Himself

41 "How is it," he asked them, "that they say that
42 Christ is David's son? for David himself says in
the Book of the Psalms,
"The Lord said to my Lord: Sit at my right hand,
43 *Until I make thy enemies the footstool at thy feet.*[4]
44 David therefore himself calls him 'Lord,' and how
can he be his son?"

A Warning About the Scribes

45 Then, in the hearing of all the people, he said
to his disciples:
46 "Beware of the Scribes who like to walk about
in long robes, and dote on salutations in the market-
places, and on securing the front seats in the syna-
47 gogues and the best places at banquets; but they
devour widows' houses and for a pretense make
long prayers. These shall receive severer condem-
nation."

[3] Exod. 3 : 2-6.
[4] Ps. 110 : 1.

XXI

PREDICTIONS OF FUTURE RUIN

The Widow's Mite

1 And he looked up and saw people casting their
offerings into the treasury, and they were rich.
2 And he saw a certain poor widow casting in two
3 mites. And he said:

"Of a truth I tell you that this poor widow has
4 put in more than they all; for these men have all
contributed to the offering out of their surplus,
but she, out of her want, contributed all she had
to live on."

Jesus Predicts the Destruction of the Temple

5 And to some who were talking about the Temple,
how it was adorned with beautiful stones and votive
offerings, he said,

6 "As for what you are looking at, the time is
coming when not one stone will be left upon another,
that shall not be thrown down."

7 "Teacher, when will this be?" they asked him,
"and what shall be the sign that these things are
about to happen?"

Things Which Precede the Fall of Jerusalem

8 "Take heed," he answered, "that you are not led
astray, for many will come in my name, saying, 'I
am he,' and 'The time is close at hand.' Do not
9 go and follow them. And when you shall hear of
wars and tumults, do not be frightened; for these
things must happen first, but the end does not come
immediately."

1. *Wars and Earthquakes*

10 Then he said to them:

"Nation shall rise against nation, and kingdom
11 against kingdom: and there shall be great earth-
quakes, and, in many places, famines and pesti-

lences; and there shall be terrors and great portents
from heaven.

2. *Persecution*

12 "But before all these things happen, they will
apprehend you and persecute you and deliver you
to the synagogues and to prisons, and bring you
before kings and governors for the sake of my
13 name. It shall turn out for a testimony to you.

3. *Promise of Deliverance*

14 "So settle it in your hearts not to prepare a de-
15 fense beforehand, for I will give you utterance and
a wisdom which none of your adversaries will be
16 able to answer or withstand. You will be betrayed
even by parents and brothers and kinsfolk, and
17 friends. Some of you they will put to death. And
you shall be hated by all men for the sake of my
18 name. And not a hair of your head shall perish.
19 In your patience you shall purchase your souls.

Jerusalem to Be Encompassed with Armies

20 "But when you see Jerusalem encompassed with
armies, then know that her desolation is at hand.
21 Then let those who are in Judæa flee to the moun-
tains; and let those who are in the city go out, and
22 those who are in the country enter not in. For
these are the days of vengeance[1] and of fulfilment
of all that is written.

Predictions of Utter Destruction

23 "Woe to women with child and to those who are
nursing infants in those days! For sore anguish
will come upon the land, and wrath upon all this
24 people. They shall fall by the edge of the sword,
and shall be led captive among the Gentiles, and
Jerusalem shall be trampled under foot by the
Gentiles, until the appointed times of the Gentiles
be fulfilled.

[1] Hosea 9 : 7.

The Coming in the Clouds

25 "And there will be signs in the sun and the moon
and the stars; and on the earth distress of nations
in perplexity at the roar of the sea and the billows;
26 men lifeless through fear, and foreboding of that
which is about to come upon the habitable earth.
For the powers of the heavens shall be shaken,
27 and then shall they see the Son of man coming in a
28 cloud, with power and great glory. But when these
things begin to come to pass, look up, lift your
heads! for your redemption is drawing near."

Parable of the Fig Tree

29 And he told them a parable:
30 "Look at the fig tree and all the trees! When
they put out their leaves you can see for yourselves
31 that summer is coming. So whenever you see all
these things coming to pass, you will know that the
32 kingdom of God is near. In solemn truth I tell you
that this generation shall not pass away until all
33 this happens. Heaven and earth will pass away,
but my words shall never pass away.

Jesus Warns His Disciples

34 "But take heed to yourselves lest your hearts
be surcharged with self-indulgence and drunkenness
and worldly cares, and that day catches you suddenly
35 like a trap. For it will come upon all the dwellers
36 on the face of all the earth. So be on your guard
at all times, praying that you may be worthy to
escape all these things that shall come to pass, and
to take your stand in the presence of the Son of
man."
37 And each day he was habitually in the Temple
teaching, and at night he used to go out and lodge
38 on the mount called The Olive Orchards. And all
the people used to come to him early in the morn-
ing in the Temple, to listen to him.

XXII

THE LORD'S SUPPER AND THE BETRAYAL

Judas, the Traitor

1 Now the festival of Unleavened Bread, which is
2 called the Passover, was drawing near. The high
priests and the Scribes continually sought means to
put him to death. But they were afraid of the
3 people. Satan, however, entered into Judas (the
man called Iscariot), who was one of the Twelve.
4 And he went out and conferred with the chief
priests and commanders how he might deliver Jesus
5 up to them. They were delighted, and agreed to
6 give him money. He consented to this, and looked
for an opportunity to betray him, when the people
were not present.

Preparing the Upper Room

7 Then came the day of Unleavened Bread, on which
8 the paschal lamb must be sacrificed. So Jesus sent
Peter and John saying,

"Go and prepare for us the Passover, that we
may eat it."

9 "Where shall we get it ready?" they asked.
10 He answered:

"No sooner will you have entered the city than
you will meet a man carrying a water-jug. Follow
11 him into the house where he is going. And to the
good man of the house say, 'The Teacher asks you,
"Where is the room in which I can eat the Pass-
over with my disciples?"'

12 "Then he will show you a large upper room
furnished. There make your preparations."

13 So they went and found everything as he had told
them, and they prepared the Passover.

The Last Supper

14 And when the hour was come he sat down, and
15 the twelve apostles with him, and he said to them:

"With desire have I longed to eat this Passover
16 with you before I suffer. For I tell you that I certainly will not eat again until it be fulfilled in the kingdom of God."
17 Then when he had received a cup and given thanks, he said:
18 "Take this, and divide it among yourselves; for I tell you that I will drink no more of the fruit of the vine until the kingdom of God is come."
19 And he took a loaf, and after giving thanks, he broke it and gave it to them, saying:
"This is my body, which is given for you; this do in remembrance of me."
20 He gave them the cup in like manner, after supper, saying:
"This cup is the new covenant in my blood, poured
21 out for your sake. But behold, the hand of my
22 betrayer is on the table with me! The Son of man indeed goes on his way, as it has been determined; but woe to that man by whom he is betrayed."
23 And they began to question among themselves which of them it could be who was going to do such a thing.

The Greatest Shall Be the Slave of All

24 And there arose also a dispute among them as to
25 which of them could be considered the greatest, and he said to them:
"The kings of the Gentiles lord it over them, and those who have authority over them are called
26 Benefactors. But you shall not be so. But he who is greater among you let him become like the younger; and he who is leader like him who serves.
27 For which is greater, he who sits at table, or he who serves? Is it not he who sits at table? But I am among you as the serving man.

Reward of Service

28 "You, however, are those who have stood by me
29 in my trials. And I promise you a kingdom, even
30 as my Father has promised me a kingdom; so that you shall eat and drink in my kingdom, and you

shall sit on thrones, judging the twelve tribes of Israel.

Jesus Prays for Peter

31 "Simon, Simon," said the Lord, "behold, Satan has asked to have you all that he might sift you
32 like wheat. But I made supplication for *you* that your own faith may not fail. And you, when you have turned again, must strengthen your brothers."
33 "Lord," Simon said to him, "I am ready to go with you, both to prison and to death."
34 "I tell you, Peter," he answered, "the cock will not crow this day until you will three times deny that you know me."

A Veiled Warning

35 Moreover, he said to them, "When I sent you out without purse or wallet or sandals, did you lack anything?"

They answered him, "We lacked nothing."

36 Then he said to them: "But now let him who has a purse take it, and he who has a wallet, let him do the same. And he who has no sword, let him sell his
37 cloak and buy one. For I say to you that this word of Scripture must find its fulfilment in me:

"*And he was numbered among the transgressors,*[1]
For that which concerns me has its accomplishment."

38 "Master," they said, "here are two swords!"

"That is enough," he answered.

In the Garden of Gethsemane

39 Then he went out, and began to go to the Mount of Olives, as was his wont; and his disciples fol-
40 lowed him. But when he arrived at the place he said to them,

"Pray that you enter not into temptation."

41 But he himself withdrew from them about a stone's throw, and kneeling down he prayed repeatedly, saying:

[1] Isa. 53 : 12.

42 "Father, if thou art willing, take away this cup
from me; but thy will, not mine, be done!"
43 (And there appeared to him an angel from
44 heaven, strengthening him. And being in an agony
he kept praying more earnestly; and his sweat be-
came as it were great drops of blood falling down
upon the ground.)[2]
45 When he arose from his prayers, and came to his
46 disciples, he found them sleeping for sorrow, and
said to them:
"Why are you asleep? Get up, and pray that you
enter not into temptation."

Judas the Betrayer, Comes with Soldiers

47 While he was still speaking there came a crowd,
and he who was called Judas, one of the Twelve,
was leading them. He came near Jesus in order to
48 kiss him, but Jesus said to him,
"Judas, are you betraying the Son of man with
a kiss?"
49 Those who were around him, when they saw what
was about to happen, said to him,
"Lord, shall we strike with our swords?"
50 Then one of them did strike a blow at the high
priest's slave, and cut off his right ear.
51 "Permit me to do this at least," said Jesus, as he
touched his ear and healed him.

Your Hour and the Power of Darkness

52 Then Jesus said to the corps of priests and cap-
tains of the Temple and elders who had come out to
arrest him:
"Have ye come for me with swords and clubs
53 to arrest me like a robber? When daily I was with
you in the temple you did not stretch out your hands
to take me; but this is your hour and the power of
darkness."

Peter Denies Jesus

54 So they seized him and led him away, and took
him to the house of the high priest; while Peter

[2] Many ancient authorities omit verses 43, 44.

55 was following him a long way off. And when they had lighted a fire in the center of the court, and had sat down together, Peter was taking his seat
56 among them. But a certain maid servant saw him taking his seat near the fire and, with a sharp glance at him, she said, "This fellow was with him, too!"
57 But he denied it, saying, "Woman, I know nothing about him."
58 A little later a man saw him, and said, "You too are one of them."
But Peter declared, "Man, I am not."
59 But an hour afterward another man kept insisting, saying:
"Really, this fellow was with him. Why, he is a Galilean."
60 "Man," said Peter, "I do not know what you mean."
And immediately, while he was still speaking, the cock crew.

Jesus Looks on Peter

61 Then the Lord turned and looked at Peter, and Peter recollected the word of the Lord, how he had said to him,
"This very day, before the cock crows, you will deny me three times."
62 And Peter went outside and wept with bitter crying.

Jesus Is Mocked

63 Meanwhile the men who were holding Jesus in
64 custody kept mocking and striking him. They would blindfold him and would ask him:
"Prophesy! Tell who struck you!"
65 And they said many other insulting things against him.

Jesus Before the Sanhedrin

66 When it became day the elders of the people met with the high priests and the Scribes and had him brought before the Sanhedrin, saying:

67 "Are you the Christ? Tell us!"
"If I tell you," he answered, "you will not be-
68 lieve; and if I ask you, you will not answer.
69 But from henceforth the Son of man will be seated at the right hand of the power of God."
70 Then they all said, "Are you, then, the Son of God?"
"Certainly," he answered, "I am."
71 "What need have we of further evidence? for we ourselves have heard it from his own lips."

XXIII

JESUS' TRIAL AND CRUCIFIXION

Jesus Before Pilate

1 Then the whole company rose up and brought him
2 to Pilate, and began to accuse him:
"We found this fellow perverting our nation, and forbidding to give tribute to Cæsar, and claiming that he is the Messiah and King."
3 Then Pilate asked him, "Are you the King of the Jews?"
And he answered him, saying, "Certainly I am."
4 And Pilate said to the chief priests and the crowd, "I find no harm in this man."
5 But they repeatedly insisted, "He is stirring up the people throughout all Judæa with his teachings which he started from Galilee."
6 When Pilate heard the word "Galilee" he asked
7 if the man were a Galilean, and when he learned that he belonged to Herod's jurisdiction he sent him to Herod, who himself happened to be in Jerusalem during those days.

Jesus Sent to Herod

8 Now when Herod saw Jesus he was exceedingly glad. He had long been wanting to see him, because he had heard so much about him, and he was hoping
9 to see some miracle performed by him. So he began asking him many questions, but Jesus made

10 no answers. Meanwhile the high priests and Scribes
were standing around, and continually making ac-
11 cusations against him. Then Herod and his soldiers
set him at naught, and mocked him, and throwing
about him a gorgeous robe, sent him back to Pilate.
12 Herod and Pilate became friends again from that
very day; for before they had been at enmity be-
tween themselves.

Pilate Acquits Jesus

13 So Pilate called together the chief priests and the
14 rulers and the people, and said to them:
"You brought before me this man as one who
incited the people to rebellion. I have examined him
in your presence, and I find no fault in this man,
regarding the charges that you bring against him.
15 Neither does Herod; for he sent him back to us.
You see that he has done nothing worthy of death.
16 I will therefore, after flogging him, release him."[1]
18 Then the whole crowd shouted out, "Away with
19 this man, and release to us Barabbas." (This was
a man who had been thrown in prison on account
of a riot which had occurred in the city, and for
murder.)

Jesus Is Sentenced

20 Then Pilate spoke to them again, because he
21 wished to release Jesus; but they continued to shout
out and to say, "Crucify! Crucify him!"
22 For the third time he appealed to them: "But
what crime has he committed? I have found in
him nothing that deserves death. I will therefore
flog him, and let him go."

Pilate Throws His Conscience to the Mob

23 But they kept shouting the more insistently, de-
manding that he should be crucified, and their
24 shouts won the day. So Pilate gave sentence that
25 what they wished should be done. He released the
man who had been put in prison for riot and murder,

[1] Many ancient authorities insert verse 17, "Now he had to release to them at the feast one prisoner."

the man whom they had asked for; but Jesus he handed over to their will.

On the Way to the Cross

26 And when they led him away they took hold of
Simon, a Cyrenean, who was coming in from the
country, and laid the cross on him to carry it behind
27 Jesus. He was also followed by a great crowd of
people, and of women too, who were beating their
28 breasts and lamenting him. But Jesus turned and
said:

"Daughters of Jerusalem, do not weep for me;
29 but weep for yourselves and for your children. For
behold, the days are coming when they shall say,
'Blessed are the barren, and the wombs that never
bore children, and the breasts that have never
30 suckled.' Then will they begin to say to the moun-
tains, 'Fall on us!' and to the hills, 'Cover us!'
31 For if this is what they do in the green tree, what
will they do in the dry?"

Jesus Is Crucified

32 And there were led out with him to be executed,
33 two criminals also. When they came to the place
called "The Skull," there they crucified him and the
criminals also, one upon his right hand, and one
34 upon the left. Jesus kept saying,

"Father, forgive them, for they do not know what
they are doing."

And they divided his garments among them, cast-
35 ing lots for them,[2] and the people stood looking on.
Even the rulers repeatedly taunted him, saying,

"He saved others, let him save himself, if this
fellow is indeed the Christ of God, His Chosen
One!"

36 Even the soldiers made sport of him by coming up
37 to him and offering him sour wine, saying,

"If you are the King of the Jews, save yourself."
38 For there was an inscription over his head,

THIS IS THE KING OF THE JEWS.

[2] Ps. 22 : 18.

The Penitent Thief

39 And one of the criminals who had been hung
there kept reviling him, saying:
"Are you not the Christ? Save yourself and us."
40 But the other, answering, reproved him, saying:
"Have you no fear of God even? When you are
41 suffering the same punishment as he? We indeed
justly, for we are receiving due retribution for what
we have done. But he has done no wrong."
42 Then he added,
"Jesus, remember me when you come in your
kingdom."
43 "In solemn truth I tell you," said Jesus, "that
this day you shall be with me in Paradise."

He Yields up His Spirit

44 It was now about the sixth hour, and a darkness
came over the whole land until the ninth hour.
45 And the sun was darkened, and the curtain of the
46 sanctuary was torn in two in the Temple. Then
with a loud cry, Jesus said,
"*Father, into thy hands I entrust my spirit!*"[a]
And after uttering these words, he yielded up his
spirit.

The Effect on the Bystanders

47 When the army captain saw what had happened,
he glorified God, saying,
"This man was really innocent!"
48 And all the crowds who had assembled to see this
spectacle, after witnessing what had been done,
49 were returning, beating upon their breasts. But
all his acquaintances and the women who had been
his followers were standing at a distance, look-
ing on.

The Tomb of Joseph of Arimathea

50 Now there was a man named Joseph, a member
51 of the Council, a good man and a righteous, he
who came from the Jewish town of Arimathea, and

[a] Ps. 31 : 5.

who was on the watch for the kingdom of God.
He had not concurred in the designs and deed of
52 the Council. This man went to Pilate, and begged
53 for the body of Jesus. Then taking it down, he
wrapped it in linen, and placed it in a tomb hewn
in the rock, where no man had ever been laid.
54 And it was the day of Preparation and the Sab-
55 bath was near at hand. Then the women who had
accompanied him out of Galilee followed after, and
56 noted the tomb, and how his body was placed. Then
they returned and prepared spices and perfumes.

XXIV

THE RESURRECTION AND ASCENSION OF JESUS

The Witness of the Empty Tomb

1 On the Sabbath Day they rested in obedience to
the commandment, but in the deep dawn of the first
day of the week they took the spices which they had
2 prepared, and came to the tomb. And they found
3 the stone rolled away from the tomb, and on enter-
ing they did not find the body of the Lord Jesus.

A Vision of Angels

4 While they were still perplexed over this, it hap-
pened that two men stood near them in dazzling
5 raiment. They were terrified, and bowed down their
faces to the ground, but the men said to them:

"Why are you seeking him who lives, among the
6 dead? He is not here; he is risen. Do you remem-
ber how he told you when he was still in Galilee
7 that the Son of man had to be betrayed into the
hands of sinful men, and to be crucified, and to rise
the third day?"

The Women Run to Tell His Disciples

8, 9 Then they recollected his words, and turning away
from the tomb they told all this to the Eleven, and
10 to all the rest. It was Mary Magdalene, Joanna,

and Mary, the mother of James, and the rest of the women who were telling all this to the apostles.
1 But the whole story seemed to them but an idle
2 tale; and they disbelieved the women.[1] Peter, however, got up and ran to the tomb, but when he stooped and looked in he saw the linen wrappings by themselves, and he departed to his home, wondering at that which was come to pass.

The Two on the Way to Emmaus

3 On that same day two of his disciples were walking to Emmaus, a village about seven miles from
4 Jerusalem. They were talking together about all
5 these events, and as they talked and discussed matters, Jesus himself drew near and began walking
6 beside them. But their eyes continued to be held that they should not recognize him even for an in-
7 stant. And he said to them,

"What words are these that you are exchanging one with another, as you walk along?"

8 They stood still, looking sad. And one of them, named Cleopas, answered him,

"Do you sojourn alone in Jerusalem, that you do not know what things have been happening there in these days?"

9 "What kind of things?" he answered.

And they said:

"The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before
0 God and all the people; and how our high priests and rulers delivered him to be condemned to death
1 and crucified him. But we were hoping that it was he who should redeem Israel. Yes, and besides all this it is now the third day since these things
2 happened. Moreover, some women of our company amazed us. They went to his tomb at daybreak,
3 and found that his body was not there; then they came and told us that besides they had seen a vision
4 of angels, who said that he was alive. Thereupon some of our own party went to the tomb, and found

[1] Many ancient authorities omit verse 12.

it even so as the women had said, but him they did not see.

Beginning with Moses and the Prophets

25 "O foolish men," said Jesus, "and slow of heart
26 to believe all that the prophets have spoken! Behooved it not the Christ to suffer thus, and then to enter into his glory?"
27 And beginning with Moses and the Prophets, he interpreted to them all the passages concerning himself.

Known in the Breaking of Bread

28 When they drew near to the village to which they
29 were going, he appeared to be going farther. But they urged him to stay with them, saying,
"Abide with us, for it is toward evening, and the day is now far spent."
30 So he went in to stay with them. But as he sat down with them, and took bread, and had blessed
31 and broken it, and was handing it to them, their eyes were opened, and they recognized him, and he vanished out of their sight.
32 "Were not our hearts burning within us," they said to each other, "while we were talking with him on the way, and he was opening to us the Scriptures?"

The Two Return to Jerusalem

33 So they rose and returned to Jerusalem that very hour, and found the Eleven and the others all met
34 together, saying,
"The Lord is really risen, and has appeared to Simon!"
35 Then they began to tell what happened on the road, and how he was known to them when he broke the bread.

Jesus Appears

36 While they were yet speaking he stood among them and said,
"Peace be to you!"

37 They were startled and terrified and thought that
38 they were seeing a ghost. And he said to them:
"Why are you disturbed? And why do ques-
39 tionings rise in your hearts? Look at my hands
and my feet. It is I! Feel me and see; for a
ghost has not flesh and bones as you see that I have."

Jesus Eats Before Them

40 Then he showed them his hands and his feet.
41 But while they still did not believe it for joy, and
were filled with wonder, he asked them,
"Have you anything here to eat?"
42, 43 So they gave him a piece of broiled fish, and he
44 took it and ate in their presence. Then he said
to them,
"These are my words which I spoke to you while
I was still with you, how all things must be fulfilled
which are written in the Law of Moses, and the
Prophets, and the Psalms concerning me."

He Explains the Scriptures

45 Then he opened their minds to understand the
46 Scriptures, and he said:
"Thus it is written that the Christ should suffer
47 and rise again from the dead, the third day; and
that repentance unto remission of sins should be
preached in his name unto all the nations, beginning
48 from Jerusalem. You must bear testimony to this.
49 And I will send forth the promise of my Father
upon you. But tarry in Jerusalem until you are
clothed with power from on high."

Jesus Ascends

50 And he led them out until they were over against
Bethany; and he lifted up his hands and blessed
51 them. And it happened that while he was blessing
them, that he parted from them and was carried
52 up into the heaven. And they worshiped him and
53 returned to Jerusalem with great joy, and were continually in the temple, blessing God.

JOHN'S GOSPEL

Probable Date:	Between A. D. 80 and A. D. 95. Written most probably from Ephesus.
Author:	The apostle John.
Characteristics:	The Gospel of the Incarnation of the Son of God.
Key Words:	Life, Love, Truth, Freedom, Believe, Witness, the World.
Symbol:	The Eagle.
For Whom Intended:	The Gospel is addressed to Christians. Its aim is stated in John 20 : 31; to confirm believers in their faith in Christ the Son of God, in order that through their faith they might have life. Not intended to supersede the already familiar narratives of Matthew, Mark, and Luke, but to supplement and interpret them.

JOHN'S GOSPEL

I

JOHN THE BAPTIST, AND THE FIRST DISCIPLES OF JESUS

The Eternal Logos

1 In the beginning was the Word, and the Word was
2 face to face with God, and the Word was God. He
3 was face to face with God in the beginning. All
things came into being through him, and apart from
4 him nothing that exists came into being. In him
5 was life, and the life was the light of men. And the
light is shining in the darkness, and the darkness
has not overwhelmed it.

The Coming of John the Baptist

6 A man came into being, sent from God, whose
7 name was John. He came as a witness, that he
might bear testimony concerning the Light—so that
8 all men might believe through him. He was not
the Light; it was to bear testimony concerning
9 the Light that he came into being. The true Light,
which enlightens every man, was then coming into
10 the world. He was in the world, and through him
the world came into being, yet the world knew him
11 not. He came to his own creation, and his own
12 folk welcomed him not. But to all who receive
him, to them he has given the right to become chil-
dren of God, even to those who trust in his name;
13 who were born,[1] not of blood, nor of the will of
the flesh, nor of the will of man, but of God.
14 And the Word became flesh and tented with us.
And we gazed on his glory—glory as of the Father's
only Son—full of grace and truth.

[1] The ancient Syriac version has the following. He who was born not of double blood, nor of the will of the flesh, etc., etc.

John the Baptist Bears Testimony

15 John bore witness concerning him, and cried
aloud, saying,
"This is he of whom I said, 'He who is coming
after me has been put before me, for he was be-
fore me.'"
16 For out of his fulness we have all received, yes
17 grace upon grace. For the Law was given by
Moses, but grace and truth came through Jesus
18 Christ. No man has ever seen God; God, only be-
gotten, who is in the bosom of the Father—he has
interpreted him.

The Office of John the Baptist

19 Now this is the testimony of John, when the
Jews sent some priests and Levites to him from
20 Jerusalem to ask him, "Who are you?" He ac-
knowledged—he did not deny it—but acknowledged,
"I am not the Christ."
21 "What then?" they questioned; "Are you
Elijah?"
He said, "I am not."
"Are you the Prophet?"
"No," he replied.
22 Then said they to him: "Who are you? That
we may give some answer to those who sent us.
What account do you give of yourself?"
23 He said, "I am *a voice of one who cries aloud
in the desert, 'Make straight the way of the Lord,'*
as said the prophet Isaiah."[1]
24 Now it was some of the Pharisees who had been
25 sent to him; so they questioned him, saying,
"Why then are you baptizing, if you are not the
Christ, nor Elijah, nor the Prophet?"
26 "I indeed am baptizing in water," John said in
27 reply, "but in your midst stands One whom you do
not recognize, One who is to come after me, whose
sandal-strap I am not worthy to untie."
28 This happened in Bethany, beyond Jordan, where
John was baptizing.

[1] Isa. 40 : 3.

"Behold, God's Lamb!"

29 The next day he saw Jesus coming toward him, and said:

"Behold, that is God's Lamb, who takes and bears
30 away the sin of the world. This is he of whom I said, 'After me comes One who has been put be-
31 fore me, for he was before me.' I myself did not recognize him; I only came baptizing in water, in order that he might be openly shown to Israel."

The Descending Spirit

32 John also bore this testimony, saying:

"I saw the Spirit like a dove descend from heaven
33 and rest upon him. And I did not recognize him, but He who sent me to baptize in water said to me, 'The one on whom you see the Spirit descending and resting upon him, is he who baptizes in the Holy
34 Spirit.' This I have seen, and I am become a witness to the fact that he is the Son of God."

The First Two Disciples of Jesus

35 Next day again, John was standing with two of
36 his disciples. After gazing intently on Jesus as he walked about, he said,

"Look! that is the Lamb of God!"

37 The two disciples heard his exclamation, and they
38 followed Jesus. Then Jesus turned and saw them following him, and said,

"What do you want?"

They replied,

"Rabbi" (which may be translated 'Teacher'), "where are you staying?"

39 He said to them,

"Come, and you shall see."

So they went and saw where he was staying, and spent that day with him. It was then about four o'clock in the afternoon.

40 One of the two men who heard what John said and followed Jesus, was Andrew, the brother of
41 Simon Peter. In the morning he found his brother Simon, and said to him,

"We have found the Messiah" (a word which means Christ, the Anointed One).
42 He brought him to Jesus. Jesus looked intently at him and said:
"You are Simon, son of John; you shall be called Cephas" (or 'Peter,' which means 'Rock').

The Winning of Philip and Nathanael

43 Next day Jesus decided to go into Galilee; and he found Philip and said to him, "Follow me."
44 Now Philip belonged to Bethsaida, the same town
45 as Andrew and Peter. Then Philip found Nathanael and told him, "We have found him about whom Moses wrote in the Law, as did the prophets—Jesus of Nazareth, Joseph's son."
46 And Nathanael said to him, "Can anything good come out of Nazareth?"
Philip said to him, "Come and see."
47 Jesus saw Nathanael coming toward him, and said,
"Behold a true Israelite in whom there is no deceit."
48 "How do you know me?" asked Nathanael.
"Before Philip called you," replied Jesus, "when you were under the fig tree, I saw you."
49 "Rabbi," answered Nathanael, "you are the Son of God; you are King of Israel."
50 Jesus said in reply: "Do you believe because I said to you, 'I saw you under the fig tree?' You
51 shall see greater things than that! Believe me," he added, "you all shall see heaven opened wide, and the angels of God ascending and descending upon the Son of man."

II

THE FIRST MIRACLE AND EARLY TEACHINGS

The First Miracle

1 Now two days after this there was a wedding in Cana of Galilee, and the mother of Jesus was

there; Jesus also was invited to the wedding, and
his disciples. And when the wine ran short, Jesus'
mother said to him,
"They have no wine."
"Woman," said Jesus, "what have you to do
with me? My time is not yet come."
His mother said to the attendants, "Whatever he
may tell you to do, do it."
Now there were six stone water-jars standing
there, according to the Jewish rites of purification,
each holding about twenty gallons. Jesus said,
"Fill up the jars with water."
So they filled them brimful. Then he said,
"Draw some out now, and carry it to the master
of the feast."
So they carried it. And when the master of the
feast had tasted of the water which had been made
wine, not knowing where it came from, though the
attendants who had drawn it knew, he called the
bridegroom and said to him:
"Everybody serves first the good wine, and when
people have drunk freely, the poor wine; but you
have kept the good wine until now."
This beginning of signs Jesus performed in Cana
of Galilee, and showed forth his glory; and his
disciples believed on him there. Afterward he went
down to Capernaum, he and his mother and his
brothers and his disciples, and remained there a few
days.

Jesus Cleanses the Temple

Now the Passover of the Jews was near, so Jesus
went up to Jerusalem. There he found in the
temple those who were selling cattle and sheep and
doves, and the money-changers sitting there. So he
plaited a scourge of rushes, and drove all out of the
temple—both the sheep and oxen. He began to pour
out the coins of the money-changers, and to overturn
their tables, and said to those who were selling
doves:
"Take these things away! Make not my Father's
house a house of trade!"

17 His disciples recalled that it is written,
The zeal of thine house will devour me.[1]

The Jews Seek a Sign

18 Then the Jews asked Jesus, "What sign are you
going to show us, seeing that you do these things?"
19 "Destroy this temple," answered Jesus, "and in
three days I will raise it up."
20 The Jews retorted, "This Temple took forty-six
years to build, and will you 'raise it in three
days'?"
21 But he was speaking about the temple of his body;
and when the disciples recalled what he had said,
22 after he had been raised from the dead, they be-
lieved the Scripture and the word which Jesus had
said.

Gaining New Followers

23 Now when he was in Jerusalem at the feast of
the Passover, many believed in his name, when they
24 beheld the signs which he did; but for his part
Jesus was not trusting himself to them, because
25 he knew all men, and did not need any one's testi-
mony concerning man, for he himself knew what
was in man.

[1] Ps. 69 : 9.

III

NICODEMUS CALLS UPON JESUS AT NIGHT

A Night Caller

1 Now there was one of the Pharisees named Nico-
2 demus, a ruler among the Jews. This man came
to Jesus by night, and said to him:
"Rabbi, we know that you are a teacher sent
from God; for no man can do these signs which
you are continually doing, unless God is with him."
3 "In very truth I tell you," answered Jesus, "that
unless a man is born from above, he cannot see the
kingdom of God."

4 "How can a man be born when he is old?"
Nicodemus replied; "Can he enter a second time
into his mother's womb, and be born?"

The New Birth

5 "I tell you solemnly," Jesus answered, "that un-
less a man is born of water and the Spirit, he
6 cannot enter the kingdom of God. What is born of
the flesh is flesh; and what is born of the Spirit is
7 spirit. Marvel not at my telling you, 'You must
8 all be born again from above.' The wind blows
where it wills, and you hear its voice, but you do
not know where it comes from or where it is going.
So it is with every one who has been born of the
Spirit."
9 "How can this be?" said Nicodemus in reply.

As Moses Lifted the Serpent

10 "Are you the Teacher of Israel, and yet you do
11 not understand these things?" said Jesus. "Most
solemnly I tell you we are speaking of what we
know, and it is about that of which we were eye-
witnesses that we give testimony. Yet all of you
12 reject our testimony. If I have told you earthly
things and yet none of you believe me, how will
you believe if I tell you concerning heavenly things?
13 There is no one gone up to heaven, except the One
who came down from heaven—the Son of man him-
14 self. And just as Moses lifted up the serpent in the
wilderness, so must the Son of man be lifted up,
15 in order that every one who believes in him may
have eternal life.

The Gospel in Miniature

16 "For God so loved the world that he gave his only
begotten Son, that whoever trusts in him should
17 not perish, but have eternal life. For God did not
send his Son into the world to condemn the world,
but that the world through him might be saved.
18 He who trusts in him is not condemned, but he who
does not trust has already been condemned, because
he has not put his trust in the name of the only

19 begotten Son of God. And this is the condemnation
that Light is come into the world, and men loved
darkness rather than light, because their deeds
20 were evil. For every one who practises wrong hates
light, and does not come to the light, lest his actions
21 be exposed; but he who does what is true, comes to
the light, in order that his actions may be shown
to have been wrought in God."

John Baptist Answers Queries

22 After this Jesus and his disciples went into the
countryside of Judæa, and there he was staying
23 with them and baptizing. John also was baptizing
in Ænon, near Salim, because there were many
streams there, and people kept coming to receive
24 baptism. (For John had not yet been thrown into
25 prison.) Then some of John's disciples got into a
controversy with a Jew in regard to purification;
so they came to John and said to him:
26 "Rabbi, see! The man who was with you on the
other side of Jordan, and to whom you yourself
have borne testimony, is now baptizing, and every-
body is coming to him."

A Noble Spirit

27 In reply John said:
"A man cannot obtain anything unless it has been
28 granted to him from heaven. You yourselves are
my witnesses that I said, 'I am not the Christ, but
29 have been sent before him.' He who has the bride
is the bridegroom, but the friend of the bridegroom,
who stands and hears him, rejoices greatly because
of the bridegroom's voice. So then this joy of mine
30 has now complete fulfilment. He must increase, but
I must decrease.

Who Has the Son Has All

31 "He that comes from above is above all; but one
who is of the earth, of the earth he is, and of the
earth he speaks. He who comes from heaven is
32 above all. He bears testimony to what he has heard
33 and seen, yet no one receives his testimony. Who-

ever does receive it has set his seal that God is
34 true. For he whom God sent utters the words
of God; for God does not give the Spirit sparingly.
35 The Father loves the Son and has committed every-
36 thing into his hands. Whoever believes in the Son
has eternal life, but he who disobeys the Son shall
not see life, but the wrath of God abides upon him."

IV

BY JACOB'S WELL

Jesus at Jacob's Well

1 Accordingly when the Lord knew that the Pharisees had heard it said, "Jesus is making and bap-
2 tizing more disciples than John," (though Jesus himself was not accustomed to baptize, but his dis-
3 ciples), he left Judæa and returned to Galilee.
4, 5 Now he had to pass through Samaria; so he came to a city of Samaria called Sychar, near the piece of
6 ground that Jacob gave to his son Joseph. Jacob's Spring was there. So Jesus, tired out with his
7 journey, was sitting thus by the spring. It was about noon, and a woman of Samaria came to draw
8 water. Jesus said to her, "Give me a drink" (for his disciples were gone away into the city to buy food.)
9 "How is it," answered the Samaritan woman, "that you who are a Jew ask a drink from me, a woman, and a Samaritan?" (For Jews have no dealings with Samaritans.)
10 "If you had known the free gift of God," Jesus answered, "and who it is that says to you, 'Give me a drink,' you would have asked of him, and he would have given you living water."
11 "Sir," said the woman, "you have nothing to draw with, and the well is deep; whence have you
12 that living water? Surely you are not greater than our Father Jacob, who gave us the well, and used to drink from it himself, and his sons, and his cattle, too?"

Who Drinks Shall Never Thirst

13 "All who drink of this water," Jesus answered,
14 "will thirst again; but whoever once drinks of the
water that I will give him, shall never thirst any
more, but the water that I will give him shall be-
come a living spring of water within him, welling
up into eternal life."
15 "Sir!" exclaimed the woman, "give me this
water, so that I may not be thirsty, nor come all
this way to draw water."

"Go, Call Your Husband"

16 Jesus said to her, "Go, call your husband, and
then come here."
17 "I have no husband," answered the woman.
"You are right in saying 'I have no husband,'"
18 Jesus said to her, "for you have had five husbands,
and the man you now have is not your husband; in
this you have spoken truly."
19 "I see, Sir, that you are a prophet," replied the
20 woman. "Our forefathers worshiped in this moun-
tain, yet you Jews say that in Jerusalem is the place
where one must worship."

The True Worship

21 "Woman, believe me," said Jesus, "that the hour
is coming when neither in this mountain nor in
22 Jerusalem will you worship the Father. You are
worshiping something you do not know: we know
what we worship, for salvation comes from the
23 Jews. But an hour is coming, and is now here,
when the true worshipers will worship the Father
in spirit and in truth. For the Father is seeking
24 such as his worshipers. God is spirit, and those
who worship him must worship him in spirit and in
truth."

Jesus Declares His Messiahship

25 "I know," said the woman, "that Messiah is
coming, who is called the Christ; when he has come
he will tell us everything."

26 Jesus said to her, "I who am now talking to you, am he."

The First Missionary

27 Just then his disciples came up, and were astonished that he was talking with a woman; yet not one of them asked him, "What do you want?" or "Why are you talking with her?"

28 Then the woman left her water-jar, and went away into the city and began saying to the people:

29 "Come! see a man who has told me everything that I ever did. He can't be the Christ, can he?"

30 They left the city and set out to go to him.

Food of the Spirit

31 Meanwhile the disciples kept urging him:

32 "Rabbi," they said, "eat something." But he answered,

"I have food to eat of which you know nothing."

33 So the disciples began to say to one another,

"Can any one have brought him something to eat?"

34 Jesus said to them:

"My food is to do the will of Him who sent me,

35 and to accomplish his work. Do you not say, 'It wants yet four months, and then comes the harvest'? Look, I tell you! Lift up your eyes and behold the fields, that they are already white for

36 harvest. The reaper is already receiving wages and gathering a crop for eternal life, so that the

37 sower and the reaper may rejoice together. For in this respect the saying is true, 'One sows, an-

38 other reaps.' I sent you to reap a crop on which you have not toiled. Others have toiled, and you have reaped the benefit of their toil."

The Samaritans Believe

39 Many of the Samaritans of that city believed on him because of the word of the woman when she declared, "He told me everything that I ever did."

40 So when the Samaritans arrived, they began asking him to remain with them; and he stayed there

two days. Then many more believed because of what he said, himself; and they told the woman:
42 "We no longer believe because of what you said: for we ourselves have heard him, and we know that this is certainly the Saviour of the world."

Welcomed in Galilee

43 After these two days Jesus went away from there
44 into Galilee. For Jesus himself testified that a
45 prophet has no honor in his own country. When he reached Galilee, however, the Galileans welcomed him, for they had seen all that he did in Jerusalem at the feast; for they, too, had been at the feast.

Jesus' Second Miracle

46 So he came back again to Cana of Galilee, where he made the water wine. Now there was one of the king's officers whose son was lying ill at Caper-
47 naum. When he heard that Jesus had come from Judæa into Galilee, he went to him, and begged him to come down and heal his son who was lying at
48 the point of death. Then Jesus said to him,
"Unless you all see signs and wonders, you will not believe."
49 "Sir," said the king's officer, "come down before my little boy dies."
50 Jesus answered: "Go your way. Your son lives."
And the man believed the word which Jesus
51 spoke to him, and started to go home. And when he was already on his way down, his slaves met him,
52 saying that his boy was living. So he asked them at what hour he had begun to mend.
They answered, "Yesterday, about one o'clock, the fever left him."
53 Then the father realized that it had left him at the very hour when Jesus had said to him, "Your son lives," and he himself believed, and his whole
54 household. This is the second sign which Jesus performed, on returning from Judæa to Galilee.

V

JESUS CURES A CRIPPLE AND DEFENDS HIS MESSAGE

The Cripple at the Bethesda Pool

1 After this there was a feast of the Jews, and
2 Jesus went up to Jerusalem. Now there is in Jeru-
salem a pool near the Sheep-gate, called in the
3 Hebrew, Bethesda. It has five colonnades. In these
there used to lie a great crowd of sick people—
5 blind, lame, paralyzed.[1] And there was one man
6 there for thirty-eight years in his infirmity. When
Jesus saw him lying there, and knew that he had
been there a long time, he said to him,

"Do you want to get well?"

7 "Sir," answered the sick man, "I have no man
to put me into the pool whenever the water is
troubled; and while I am trying to come, some one
else steps down before me."

8 "Rise," said Jesus, "take up your bed and go
walking away."

9 Instantly the man became well, and he took up his
bed and started to walk. Now it was Sabbath on
10 that day; so the Jews kept saying to the man who
had been cured:

"It is the Sabbath Day; it is not lawful for you to carry your bed."

11 He replied,

"The man who healed me told me to take up my bed and walk."

12 "Who is it," they asked, "that said to you, 'Take up your bed and go walking away'?"

13 But he who had been healed did not know who it
was, for Jesus had moved away, as there was a
14 crowd in that place. Afterward Jesus found him
in the Temple, and said to him:

"Look! You have become well. Do not go on sinning, lest a worse thing befall you."

[1] Verse 4 is wanting in the oldest manuscripts.

The Sabbath Question

15 The man went and told the Jews that it was
16 Jesus who had made him well; and because of
this the Jews began to persecute Jesus, because
17 he had done it on the Sabbath. But he answered
them,

"My Father has continued working until now,
and I am working, too."

18 For this reason the Jews continued to seek the
more eagerly to put him to death, because not only
was he breaking the Sabbath, but he was actually
speaking of God as his own Father, thus making
19 himself God's equal. So Jesus answered them in
these words:

The Father and the Son

"In solemn truth I tell you that the Son cannot
do anything of himself, except what he sees the
Father doing; for whatever he does, that the Son
20 does also. For the Father loves the Son, and shows
him everything that he himself is doing. And
greater deeds than these will he show him, that you
21 may wonder. For just as the Father raises the
dead and makes them alive, even so the Son makes
22 whom he will alive. The Father indeed does not
judge any one, but has given all judgment to the
23 Son, in order that all may honor the Son even
as they honor the Father. He who does not honor
the Son, does not honor the Father who sent him.

Eternal Life

24 "I tell you solemnly that he who listens to my
message and believes Him who sent me, has eternal
life. He will not come under condemnation, but has
25 passed out of death into life. Solemnly I tell you
that the hour is coming, and now is, when the dead
shall hear the voice of the Son of God, and those
26 who hear shall live. For as the Father has life in
himself, so also has he granted to the Son to have
27 life in himself. And he has given him authority
to pronounce judgment, because he is Son of man.

28 Do not wonder at this, because an hour is coming
in which all who are in their graves shall hear his
29 voice and shall come forth; those who have done
good into a resurrection of life, and those who have
practised evil to a resurrection of condemnation.

Not Self-seeking, but Obedience

30 "I can of my own self do nothing. As I listen,
I judge, and my judgment is just, because I am not
seeking my own will, but the will of Him who sent
31 me. If I bear testimony concerning myself, my
32 testimony is not valid. Another bears testimony
to me, and I know that the testimony which he bears
concerning me is valid.

Christ's Testimony to John

33 "You yourselves sent to John, and he has been
34 and is a witness to the truth. (Though for myself
I accept no witness from man; I only mention this
35 that you may be saved.) That man was the Lamp—
burning and shining—and you were willing for a
time to rejoice in his light.

God's Testimony to Christ

36 "But I have testimony greater than that of
John; for the work which the Father has given me
to bring to completion—the work which I am do-
ing—bears testimony concerning me, that the Father
37 has sent me. And the Father who sent me has him-
self borne testimony concerning me. None of you
have heard his voice at any time or seen him,
38 nor had his word dwelling within you, because you
do not believe him whom he sent.

Testimony of the Old Testament to Christ

39 "You are searching the Scriptures because you
suppose that in them you have eternal life; and
though these are they that bear witness concerning
40 me, you will not come to me that you may have
41 life. I am not receiving honor from men, but
42 I know you, that you have not the love of God in

43 yourselves. I am come in the name of my Father,
and you do not receive me. If another comes in his
44 own name, him you will receive. How can you be-
lieve when you receive glory from one another, and
have no desire for the glory which comes from the
45 only God? Do not imagine that I shall accuse you
to the Father. Moses is your accuser, on whom you
46 build your hopes. For if you believed Moses you
47 would believe me, for he wrote about me. And if
you do not believe his writings, how will you ever
believe my words?" [1]

[1] Some scholars believe that the section, Chapter 7 : 15-24, originally belonged at the end of Chapter 5, to which it is closely joined in thought.

VI

JESUS THE BREAD OF LIFE

Feeding of the Five Thousand

1 After this Jesus went away across the Sea of
2 Galilee (that is the lake of Tiberias). A great
crowd were following him, because they witnessed
the signs which he was continually performing
among those who were ill.
3 Then Jesus walked up the hill and sat down
there with his disciples. Now the Jewish feast, the
4 Passover, was at hand. Accordingly when he looked
up, and perceived a great crowd was coming unto
5 him, he said to Philip,
"Where shall we buy bread for these people to
eat?"
6 He said this to test him, for he himself knew
what he intended to do.
7 "Thirty-five dollars worth of bread," answered
Philip, "is not enough for them, so that each can
take a morsel."
8 One of his disciples, Andrew, the brother of
Simon, said to him:
9 "There is a little lad who has five barley loaves

and a couple of fish; but what is that among so many?"

10 "Make the men sit down," said Jesus. The ground was covered with thick grass; so the men
11 sat down, in number about five thousand. Then Jesus took the loaves, and when he had given thanks he distributed them among those who were seated; in like manner also of the fish, as much as they
12 wished, and when they were satisfied, he said to his disciples,

"Gather up the fragments that are left, so that nothing may be wasted."

13 So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves —the broken pieces that were left after they had
14 eaten. So when the people saw the sign which he had performed, they said,

"This is in truth the Prophet who is to come into the world."

Jesus Walks on the Water

15 When Jesus perceived that they intended to come and seize him in order to make him a king, he
16 retired again to the hill, all by himself. When evening came on, his disciples went down to the sea.
17 There they got into a boat, and started across the sea for Capernaum. The darkness had already
18 fallen, Jesus had not yet come to them, and the sea began to rise, because a strong wind was blowing.
19 After they had rowed three or four miles, they saw Jesus walking upon the sea, and drawing near to
20 the boat, and they were terrified; but he said to them,

"It is I, be not afraid."

21 Then they were willing to take him on board, and immediately the boat reached the shore they were making for.

The Crowd Follows Jesus

22 The crowd that remained on the other side of the sea had seen that there was only one small boat there, and that Jesus had not gone aboard with his

disciples, but that his disciples had gone away by
23 themselves. So, on the following day, when boats
came from Tiberias near the place where they had
eaten bread after the Lord had given thanks, they
24 got into the boats themselves, when they saw that
neither Jesus nor his disciples were there, and went
to Capernaum to look for Jesus.

For the Loaves and Fishes

25 When they had found him on the other side of the
sea, they said to him,
"Rabbi, when did you get here?"
26 Jesus answered:
"In solemn truth I tell you that you are looking
for me, not because you saw miracles [signs], but
27 because you ate of the bread and were filled. Labor
not for the food which perishes, but for the food
that endures unto eternal life—that food which the
Son of man will give you; for on him the Father—
God—has set his seal."

What Is the Work of God?

28 "What are we to do habitually," they asked him,
"that we may keep working the works of God?"
29 "This is the work of God," answered Jesus, "that
you believe on him whom He has sent."

What Sign Do You Do?

30 Then they said to him:
"What sign, then, are you performing, so that
we may see it and come to believe in you? What
31 work are you doing? Our fathers ate the manna
in the wilderness, as it is written, 'He gave them
bread out of heaven to eat.'"
32 "In solemn truth I tell you," said Jesus in reply,
"Moses did not give you the bread out of heaven,
but my Father does give you the true bread out of
33 heaven; for the bread of God is what comes down
from heaven, and gives life to the world."
34 "Ah, Sir," said they, "evermore give us this
bread."

The Bread of Life

35 "I myself am the bread of life," answered Jesus;
"he who comes to me shall never hunger, and he
36 that believes on me shall never thirst again. But
as I told you, you have seen me, and yet you do not
37 believe. Every one whom the Father gives me will
come to me; and him who comes to me I will never
38 reject. For I am come down from heaven, not to do
my own will, but the will of Him who sent me.
39 And this is the will of him who sent me, that I
should not lose one of all those whom he has given
me, but should raise them up at the last day.
40 For this is my Father's will, that every one who
beholds the Son and believes on him, shall have
eternal life, and I will raise him up at the last day."

Jewish Objectors

41 Then the Jews began to find fault with Jesus,
because he said, "I am the bread which comes down
out of heaven," and they kept asking:
42 "Is not this Jesus, the son of Joseph? Do we
not know his father and mother? How is it that he
now says, 'I have come down from heaven'?"

He Who Believes Has Eternal Life

43 "Do not find fault with me among yourselves,"
44 answered Jesus; "no one can come to me unless the
Father who sent me draw him; then I will raise him
45 up on the last day. It is written in the Prophets,
"*And they shall all of them be taught of God.*[1]
Every one who has listened to the Father and learns
46 from him, comes to me. Not that any one has seen
the Father, except the one who is from God: he has
47 seen the Father. I tell you solemnly that he who
believes has eternal life.

My Flesh Given for the Life of the World

48, 49 "I am the bread of life. Your fathers ate the
50 manna in the wilderness; yet they died. This is the
bread that comes down from heaven, that one may

[1] Isa. 54 : 13.

51 eat thereof and never die. I myself am the living
bread that has come down from heaven. Any one
who eats this bread will live forever; and more-
over, the bread which I will give is my flesh, given
for the life of the world."
52 Then the Jews began to dispute among themselves,
saying, "How can this man give us his flesh to
eat?"

Our Life Is in Him

53 "I tell you solemnly," said Jesus, "that unless
you eat the flesh of the Son of man, and drink his
54 blood, you have no life in you. He who feeds upon
my flesh, and drinks my blood has eternal life, and
55 I will raise him up in the last day. For my flesh
56 is true food, and my blood is true drink. He who
feeds upon my flesh and drinks my blood abides in
57 me and I in him. Just as the living Father has
sent me, and I live by the Father, so also that man
58 who feeds on me shall live by me. This is the
bread which came down from heaven; not such as
your fathers ate and died, for he who feeds upon
this bread shall live forever."

This Doctrine too Hard for Many

59 He spoke these words while in the synagogue,
60 while he was teaching in Capernaum. So many of
his disciples, when they heard it, said:
"This teaching is unbelievable! Who can listen
to him?"
61 Jesus, conscious within himself that his disciples
were finding fault with him about this teaching, said
to them:

Words That Are Spirit

62 "Does this displease you? What then if you were
to behold the Son of man ascending to where he
63 was before? The spirit is what gives life; the flesh
is of no avail. The words which I have been speak-
64 ing to you, are spirit and are life. Yet there are
some of you who do not believe."
For Jesus knew from the beginning who they

were who did not believe, and who it was who should
65 betray him. So he added,
"This is why I told you that no one can come to me unless it be given him from the Father."
66 Therefore many of his disciples drew back and
67 no longer companied with him. So Jesus appealed to the Twelve:

To Whom Shall We Go?

"You also do not wish to leave me, do you?"
68 Simon Peter answered:
"To whom shall we go, Master? You have words
69 of eternal life; and we have learned to believe and we know that you are the Holy One of God."
70 In reply Jesus said to them:
"Have I not chosen you, the Twelve? And yet even of you one is an enemy."
71 Now Jesus was speaking of Judas, the son of Simon Iscariot; for Judas was to betray him, although he was one of the Twelve.

VII

JESUS, THE WATER OF LIFE

Jesus' Brothers Unbelieving

1 After these things Jesus continued to travel about in Galilee, for he did not wish to go about in Judæa, because the Jews kept trying to kill him.
2 When the time of the Jewish feast of Tabernacles
3 drew near, his brothers said to him:
"Leave here and go into Judæa, so that your disciples also may behold the works which you are
4 doing. For no one ever does anything in secret if he himself seeks to be known publicly. If you are performing these signs, show yourself openly to the world."
5 For even his own brothers did not believe in him.
6 "My time is not yet come," said Jesus, "but your
7 time is always at hand. The world cannot hate you, but me it does hate, because I am bearing testimony

8 against it, that its ways are wicked. Do you go
up to the feast. I am not yet going up to this feast,
because my time is not yet fully come."

Various Views of Jesus

9 After saying this, he remained in Galilee; but
10 after his brothers had gone up to the feast, then he
went too—not openly, but as it were in secret.
11 The Jews meanwhile kept looking for him at the
12 feast, and saying, "Where is he?" and there was
much disputing about him among the crowd.
Some would say, "He is a good man."
Others: "No! he is misleading the people."
13 No one, however, was speaking openly about him,
for fear of the Jews.
14 But when it was already the middle of the feast,
Jesus went up to the Temple and began to teach.
15 The Jews were amazed. They said,
"How does this fellow know the sacred writings,
when he has never learned them?"

Jesus Defines His Teaching

16 In reply Jesus said to them:
"My teaching is not mine, but is His who sent me.
17 If any one wills to do God's will he shall know
concerning my teaching, whether it is from God,
18 or I speak on my own authority. The man who
speaks on his own authority is always seeking his
own glory. But one who is eager for the glory of
Him who sent him, he is true, and there is nothing
19 false about him. Did not Moses give you the Law?
Yet none of you is keeping the Law. Why are
you seeking to kill me?"

A Sabbatarian Argument

20 The crowd answered:
"You have a demon! Who is trying to kill you?"
21 Jesus answered them:
"There was one thing I did, and you are all
22 amazed. Consider, therefore, Moses has given you
circumcision—not that Moses originated it, but the
fathers—and you are accustomed to circumcise a

23 child even on the Sabbath. If a child receives circumcision on the Sabbath, in order that the Law of Moses may not be broken, how can you be angry with me because I have made a man sound and
24 well on the Sabbath? Do not judge according to appearance. Judge justly."

The People Question

25 Then some of the men of Jerusalem were saying:
"Is not this the man they are seeking to kill?
26 And look! he is speaking boldly and they are saying nothing to him. Can it possibly be that the rulers
27 have really discovered that he is the Christ? But we know this man and where he is from; but when the Christ comes no one will know where he comes from."

Jesus Answers Them

28 So Jesus cried aloud as he was teaching in the Temple, and said:
"You both know me and you know where I am from; and I am not come on my own authority, but He who sent me is trustworthy, and him you do
29 not know. But I know him, because I am from him and he sent me."
30 Then they kept seeking to arrest him, but no man laid hands on him, because his hour was not yet
31 come. But many of the crowd believed on him and began to say,
"The Christ, when he comes, will he do more signs than this man has done?"

The Pharisees Seek His Arrest

32 The Pharisees heard the crowd muttering these things about him, and the high priests and Phar-
33 isees sent officers to arrest him. Then Jesus said to them:

"I Go to God"

"Still for a little longer I am with you, and then
34 I am going my way to Him who sent me. You will

search for me and will not find me, and where I am you cannot come."

You Cannot Find Me

35 Then the Jews said to one another:
"Where does this fellow intend to go, so that we shall not find him? He is not intending to go to the Dispersion among the Greeks and to teach
36 the Greeks, is he? What does he mean by saying, 'You shall seek me and you shall not find me,' and 'Where I am you cannot come'?"

Living Water for the Thirsty

37 Now on the last day, that great day of the feast, Jesus stood up and cried in a loud voice:
38 "If any man thirst let him come to me and drink. From the heart of him who believes in me will flow, as the Scripture said, rivers of living water."
39 Now he said this concerning the Spirit whom those who believed in him should receive. For the Spirit was not yet given, because Jesus had not yet been glorified.

Mutterings of the Crowd

40 Some of the crowd who had been listening to these discourses began to say,
"Without doubt this man is the Prophet."
41 Others kept saying,
"He is the Christ."
But others were saying:
"Surely the Christ is not to come out of Galilee,
42 is he? Does not the Scripture say that the Christ is coming of the descendants of David, and from Bethlehem, David's town?"[1]

Report of the Officers

43 So a division arose in the crowd concerning him.
Some of them wished to apprehend him, but no one
44 laid hands on him. Then the officers returned to

[1] Micah 5 : 2.

45 the chief priests and Pharisees, and they asked them,
"Why have you not brought him?"
46 The officers answered,
"Never yet did a man speak like this man."

The Pharisees Scorn Him

47 "Surely you too have not been led astray, have
48 you?" answered the Pharisees. "Not one of the rulers has believed on him, has he? nor one of the
49 Pharisees? As for this mob who do not understand the Law, they are accursed!"

Nicodemus Speaks

50 Nicodemus, one of their number, he who had formerly visited Jesus, said to them,
51 "Our law does not condemn the accused, does it, before hearing his defense, and finding out what he is doing?"
52 In answer they said to him:
"You yourself are not from Galilee, are you? Search for yourself, and see that from Galilee arises no prophet."
53 Then they departed each to his own house.

VIII

JESUS: THE LIGHT OF THE WORLD

Jesus Writes on the Ground

1, 2 Jesus went to the Mount of Olives. At dawn, however, he came back to the Temple, where the people came to him in crowds. He had taken his
3 seat and was teaching them, when the Scribes and Pharisees brought a woman who had been caught in the act of adultery. They made her stand in the middle of the court, and said to him:
4 "Rabbi, this woman has been found in the very
5 act of adultery. Now Moses, in the Law, has commanded us to stone such creatures. But you, what do you say?"

6 (This they said to tempt him, so that they could
7 bring a charge against him.) But Jesus stooped down, and began to write on the ground with his finger. When they continued to question him, he raised himself and said to them,

"Let the innocent man among you be the first to throw a stone at her."

8 Then he stooped down again, and again began
9 to write on the ground. When they heard that, they went out one by one, beginning with the eldest. And Jesus was left behind alone—and the woman in the middle of the court.

10 Then Jesus raised himself up and said to her:

"Woman, where are they? Has no man condemned you?"

11 "No one, Sir," she answered.

"Neither do I condemn you," said Jesus. "Go, and never sin again."

The Testimony of the Father and of the Son

12 Once more Jesus addressed them.

"I am the Light of the world," he said; "He who follows me shall not walk in the darkness, but he shall have the Light of life."

13 Then said the Pharisees to him:

"You are bearing testimony to yourself; your testimony is not true."

14 In reply Jesus said to them:

"Even if I do bear testimony concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from, or where I am go-
15 ing. For you are judging according to the flesh. I
16 am judging no man. Though even if I do judge, my judgment is trustworthy, because I am not alone,
17 but the Father who sent me is with me. And in your Law it is written that the testimony of two
18 men is true.[1] I am one who gives testimony concerning myself, and the Father who sent me gives testimony concerning me."

[1] Deut. 19 : 15.

19 "Where is your Father?" they asked him.
"You have known neither me nor my Father,"
answered Jesus. "If you had known me, you would
have known my Father also."
20 He said these words in the Treasury, while he
was teaching in the Temple; yet no one arrested
him, because his hour was not yet come.

"The Time of My Departure Is at Hand"

21 Then again he said to them:
"I am going away, and you will seek me, and you
will die in your sins. Where I am going, you can-
not come.
22 Then the Jews said: "He will not kill himself,
will he? Is that why he says, 'Where I am going
you cannot come'?"
23 And he said to them:
"You are from below. I am from above; you are
24 of this world, I am not of this world. That is why
I said that you would die in your sins. For if you
do not believe that I am He, you will die in your
sins."
25 "Who are you?" then they asked him.
"What I am telling you from the beginning,"
26 Jesus answered. "I have many things to say and
to judge concerning you. But He who sent me
is true, and I speak to the world only those things
which I have heard from him."
27 They did not understand that he meant the
28 Father, so Jesus added:

I Always Please Him

"When you have lifted up the Son of man, then
you will know that I am He; and that I do nothing
on my own authority, but that I speak just as the
29 Father has taught me, and he who sent me is with
me. He has not left me alone, for I do always the
things that please him."
30 When he spoke in this way, many of the Jews
believed in him.

Knowing Truth Is Freedom

31 So Jesus spoke to the Jews who had believed him, saying:

"If you abide in my teaching, you are my true
32 disciples; and you will know the truth, and the truth will make you free."

33 "We are descendants of Abraham," they replied, "and have never been in slavery to any man. What do you mean by saying, 'You will become free'?"

The Slaves of Sin

34 "In solemn truth I tell you," Jesus replied, "every
35 one who commits sin is a slave. Now the slave does not remain permanently in the household, but the
36 son does remain. So then, if the Son shall set you
37 free, you will be free indeed. I know you are Abraham's descendants; but you are seeking to kill me,
38 because my teaching has no place in you. I am declaring what I have seen with the Father, and you are acting as you have learned from your father."

Abraham's Children

39 "Abraham is our father," they answered.

"If you are Abraham's children," said Jesus, "do
40 the deeds of Abraham. But now you are seeking to kill me—a man who has told you the truth which
41 I heard from God. Abraham did not do that. You are doing the deeds of your father."

"We were not born of adultery," they said; "we have one Father, God."

God's Children Know God's Son

42 Jesus said to them:

"If God were your Father, you would love me, for I proceeded forth and am now come from God. I did not come on my own authority, but God himself
43 sent me forth. How is it that you do not understand what I say? It is because you cannot listen to my message.

44 "You are of your father, the devil, and you want
to do what your father desires. He was a man-
slayer from the very beginning; and he has no
standing-place in the truth, because truth is not in
him. Whenever he utters a lie, he speaks from his
nature, for he is a liar and the father of lying.
45 But as for me, it is because I speak the truth to
46 you that you do not believe me. Which one of you
convicts me of sin? Why then, if I am speaking
47 the truth, do you not believe me? He who is from
God listens to God's words. For this reason you do
not listen, because you are not from God."

Jesus Called a Demoniac

48 In reply the Jews said to him,
"Are we not right in saying that you are a
Samaritan, and you also have a demon?"
49 "I do not have a demon," said Jesus, "but I am
honoring my Father, and you are dishonoring me.
50 Yet I am not seeking my own honor. There is One
51 who is seeking it, and He is judge. In solemn truth
I tell you that if any one obeys my teaching he
shall never behold death."
52 "Now we know that you have a demon," ex-
claimed the Jews. "Abraham died, and so did the
prophets; and yet you say, 'If any man obeys my
53 teaching he shall never taste death.' You are not
greater than our father Abraham, are you? And
he died, and the prophets died. Who are you mak-
ing yourself out to be?"

Before Abraham Was, I Am

54 "If I glorify myself," said Jesus, "my glory is
nothing. It is my Father that glorifies me, and you
55 say, 'He is our God.' You are not acquainted with
him; I know him. Were I to say, 'I do not know
him,' I should be like you, a liar. But I do know
56 him, and I obey his teaching. Your father Abraham
rejoiced that he should see my day; and he saw it
and was glad."
57 "You are not yet fifty years old," said the Jews
to him, "and you have seen Abraham?"

58 "In solemn truth I tell you," answered Jesus, "that before Abraham came into existence, I am."
59 Then they picked up stones to throw at him, but Jesus hid himself and went out of the Temple.

IX

THE HEALING OF THE BLIND MAN

A Blind Man Sees

1 Now as he was passing along he saw a man, blind from birth.
2 "Rabbi," his disciples asked him, "who sinned, this man or his parents, that he was born blind?"
3 "Neither he nor his parents sinned," replied Jesus; "it happened that the works of God might
4 be made manifest in him. I must work the works of him that sent me while it is day; night is coming,
5 when no man can work. While I am in the world, I am the Light of the world."
6 When he had thus spoken he spat on the ground, and made clay with the spittle, and smeared the
7 clay on the man's eyes. Then he said to him,
"Go, wash in the pool of Siloam" (a word which means "sent").
So the man went and washed his eyes, and came back seeing.

The Crowd Amazed

8 Upon this the neighbors and those who used to know him by sight as a beggar, began asking,
"Is not this the man who used to sit and beg?"
9 Some said, "It is he."
Others said, "No, but he looks like him."
"I am the man," he said.
10 So they asked him, "How then were your eyes opened?"
11 He answered:
"The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to Siloam

and wash'; so I went and washed and received my sight."

12 "Where is he?" they asked.

"I do not know," answered the man.

The Blind Man Questioned

13 Then they brought the man who had been blind
14 to the Pharisees. Now it was on the Sabbath that
15 Jesus had made clay and opened his eyes; so the Pharisees again began to ask him questions about how he had regained his sight; and he said to them,

"He put clay on my eyes, and I washed them, and now I see."

16 Then some of the Pharisees began to say,

"This man is not from God, because he does not keep the Sabbath."

But others said,

"How can a man who is a sinner perform such signs?"

17 So there was a difference of opinion among them. Accordingly they said to the blind man,

"What have you to say about him, now that he has opened your eyes?"

"He is a prophet," he answered.

The Parents of the Blind Man Summoned

18 The Jews, however, did not believe about him *that* he was blind and had received his sight, until they
19 called the parents of the man whose sight had been restored, and questioned them.

"Is this your son," they said, "who you say was born blind? How then does he now see?"

20 Then in reply his parents said:

"We know that this is our son, and that he was
21 born blind; but how he now sees we do not know, nor do we know who has opened his eyes. Ask him, himself. He is of age. He will speak for himself."

22 This his parents said because they were afraid of the Jews, for the Jews had already agreed that if any one should confess him to be the Christ, he
23 should be expelled from the synagogue. It was

because of this that his parents said: "He is of age. Ask him, himself."

The Man Again Questioned

24 So the Jews a second time summoned the man who had been blind, and said to him:

25 "Give glory to God! We know that this man is a sinner."

Upon this the blind man answered:

"I do not know if he is a sinner. One thing I do know, that once I was blind, and now I can see."

26 "What was it he did to you?" they asked him; "How did he open your eyes?"

27 He answered:

"I have told you already, and you did not listen. Why do you wish to hear it again? Can it be that you, too, wish to become his disciples?"

28 Then they stormed at him:

"You are his disciple. We are Moses' disciples. 29 We know that God spoke to Moses. But this fellow! We do not know where he comes from."

30 "This is truly astonishing," said the man in reply, "that you do not know where he is from, and 31 yet he has opened my eyes. We know that God does not listen to sinners, but that if any one is God-fearing and does his will, to such he listens. 32 Since the beginning of the world such a thing as opening the eyes of one who was born blind was 33 never heard of. If this man had not come from God, he could have done nothing."

They Excommunicate the Blind Man

34 They answered,

"You were wholly born in sins, and do you teach us?"

Then they cast him out.

Jesus Finds Him

35 Jesus heard that they had cast him out; and when he had found him, he said,

"Do you believe in the Son of man?"

36 "Who is he, Sir," he replied, "that I may believe on him."
37 "You have already seen him," Jesus answered, "and it is he who is now speaking to you."
38 "I do believe, Sir," said the man, and he prostrated himself at his feet.

Blindness of the Pharisees

And Jesus said,
39 "For judgment am I come into the world, to make the sightless see, and to make the seeing blind."
40 Some of the Pharisees who were with him heard this and asked,
"We are not blind, are we?"
41 "If you were blind," Jesus answered them, "you would have no sin. But now you are declaring, 'We see'; so your sin remains.

X

VERSES 19-30[1]

The Jews Are Divided

19 The Jews were again divided over these words.
20 Many of them kept saying:
"He has a demon and is mad! Why do you listen to him?"
21 Others were saying:
"These are not the words of one demon-possessed. Can a demoniac open the eyes of the blind?"

Jesus Appeals to His Miracles

22 Then came the feast of the Dedication at Jeru-
23 salem. It was winter, and Jesus used to walk in
24 the Temple, in Solomon's Portico. Then all the Jews encircled him and kept asking him:
"How long are you going to keep us in suspense? If you are the Christ, tell us plainly."

[1] Transposing Chapter 10 : 19-30 to the close of Chapter 9 in order to preserve the sequence of thought.

My Sheep Hear My Voice

25 Jesus answered them:
"I have told you, and you do not believe. The
works which I am doing in my Father's name, these
26 bear witness concerning me. But you do not be-
27 lieve, because you are not of my sheep. My sheep
listen to my voice, and I know them and they follow
28 me. I am giving them eternal life, and they shall
never perish, nor shall any one snatch them out of
29 my hand. My Father who has given them to me
is stronger than all, and no one can snatch them out
30 of my Father's hand. I and my Father are one."

X

THE PARABLE OF THE GOOD SHEPHERD

Parable of the Sheepfold

1 "In solemn truth I tell you that whoever does
not enter the sheepfold by the door, but climbs
up some other way, that man is a thief and a
2 robber; but he who comes in by the door is the
3 shepherd of the sheep. The porter opens the door
for him; the sheep listen to his voice; and he calls
4 his own sheep by name, and leads them out. When
he has brought all his own sheep, he walks before
them and the sheep follow him because they know
5 his voice. But a stranger they will not follow, but
flee from him, because they do not know the voice
of strangers."
6 Jesus told them this parable, but they did not un-
derstand what he was talking about; so he said to
them again:

"I Am the Door"

7 "In solemn truth I tell you that I am the Door
8 of the sheep. All that came before me are thieves
and robbers, but the sheep did not listen to them.
9 I am the Door. Whoever enters by me shall be
saved, and he shall go in and come out and find
10 pasture. The thief never comes except to steal and

kill and destroy. I am come that they may have life, and may have it in abundance.

I Am the Shepherd

11 "I am the good[1] shepherd. The good shep-
12 herd lays down his very life for the sheep. The hired servant, since he is not a shepherd and does not own the sheep, leaves the sheep and flees when he sees the wolf coming—and the wolf worries them
13 and scatters them. He is only a hired servant, and the sheep are no care to him.
14 "I am the good shepherd. I know my sheep,
15 and my sheep know me; just as the Father knows me, and I know the Father, and I lay down my life
16 for the sheep. I have other sheep also, which do not belong to this fold. I must bring them too, and they will listen to my voice, and they will become
17 one flock, one shepherd. The Father loves me for this, because I am laying down my life that I may
18 take it again. No man is taking it away from me. I am laying it down of my own accord. I have authority to lay it down, and I have authority to take it again. I received this commandment from my Father."[2]

They Try to Stone Him

31 The Jews again took stones with which to stone him. Jesus said to them:
32 "Many deeds have I shown you, good deeds, from my Father. For which of these are you going to stone me?"
33 "We are not going to stone you for a good deed," answered the Jews, "but for blasphemy, because you, a mere man, are making yourself God."

Believe Me for the Work's Sake

34 "Is it not written in your law," replied Jesus, "*I*
35 *said, You are gods?*[3] If those to whom the word

[1] The word used is not the ordinary word for "good." It is variously translated elsewhere "noble," "perfect," "beautiful," "glorious," "ideal."

[2] Verses 19-30 will be found at the end of Chapter 9.

[3] Ps. 82 : 6.

of God came are called gods (and the Scriptur
36 cannot be annulled), do you mean to tell me, whor
the Father has sanctified and sent into the world
'You are blaspheming,' because I said, 'I am th
37 Son of God'? If I am not doing the deeds of m
38 Father, do not believe me. But if I am doing them
then though you believe not me, believe the deeds
in order that you may come to know and keep o
clearly understanding that the Father is in me an
I am in the Father."

Jesus Escapes

39 Then again they attempted to seize him, but h
40 escaped out of their hands, and went away again
across the Jordan to the place where John had bee
41 baptizing at first, and there he remained. Many
who came to him said,

"John did not perform any sign, but everything
he said about this man was true."

42 And many believed on him there.

XI

THE RAISING OF LAZARUS

The Illness of Lazarus

1 Now a man named Lazarus was ill. He was from
Bethany, the village of Mary and her sister Martha
2 —it was that Mary who anointed the Lord with
perfume and wiped his feet with her hair, whose
3 brother Lazarus was ill. So the sisters sent to him
saying:

"Master, see! he whom you hold dear is ill."

4 When Jesus heard it he said,

"This illness is not unto death, but for the glory
of God, that through it the Son of God may be glori
fied."

Jesus on the Way

5 Now Jesus loved Martha and her sister and
6 Lazarus. However, when he heard that he was ill
7 he still remained where he was for two days; then
after that he said to his disciples,

"Let us go back again to Judæa."
8 "Rabbi," answered his disciples, "it was but just
now that the Jews were trying to stone you, and are
you going there again?"
9 Jesus replied:
"Are there not twelve hours in the daytime?
If any one walks in the daytime he does not
stumble, because he beholds the light of this world;
10 but if any one walks during the night he does
stumble, because the light is not in him."
11 This he said, then told them,
"Lazarus, our friend, has fallen asleep, but I
am going to wake him."
12 "Master, if he has fallen asleep, he will get well,"
replied the disciples.
13 Now Jesus had been speaking concerning his
death, but they thought that he was talking about
14 natural sleep. So then he told them plainly:
15 "Lazarus is dead; and for your sakes I am glad
I was not there, in order that you may believe.
Come, let us go to him."
16 Upon this Thomas, who was called "The Twin,"
said to his fellow disciples,
"Let us go too, that we may die with him."

Lazarus Dead and Buried

17 So when Jesus arrived, he found that Lazarus
18 had already been four days in the tomb. Now
Bethany was near Jerusalem, only about two miles
19 away; so a number of the Jews had gone to Martha
and Mary to sympathize with them concerning their
20 brother. So when Martha learned that Jesus
was coming, she went to meet him, but Mary
21 remained sitting in the house. Then Martha said
to Jesus:
"Master, had you been here my brother would not
22 have died; but even now I know that whatever you
ask of God, God will give you."

"The Resurrection and the Life"

23 Jesus said to her,
"Your brother will rise again."

24 Martha answered,
"I know that he will rise in the resurrection, at the Last Day."
25 "I am the resurrection and the life," said Jesus "He who believes in me, even if he has died, shall
26 live. And every one who is living and believes in me shall never die. Do you believe this?"
27 "Yes, Master," she answered, "I have come to believe that you are the Christ, the Son of God, who was to come into the world."

Martha Summons Mary

28 With these words she went away to call her sister Mary, saying privately,
"The Teacher is come and is asking for you."
29 So when Mary heard this, she rose quickly and
30 went to meet him. Jesus had not yet arrived in the village, but was still at the place where Martha
31 met him. Then the Jews who were in the house trying to console her, when they saw that Mary rose quickly and went out, followed her, because they thought she was going to the tomb to weep
32 there. When Mary came to the place where Jesus was, and saw him, she fell at his feet, saying,
"Master, had you been here, my brother would not have died."

The Sympathy of Jesus

33 Then when Jesus saw her sobbing, and the Jews likewise who accompanied her, sobbing, he shuddered with indignation in his spirit, and was deeply distressed.
34 "Where have you laid him?" he said.
"Master, come and see," they answered.
35 Jesus wept.
36 "See how he loved him," said the Jews. But some of them said,
37 "Could not this man, who has opened the eyes of the blind man, have prevented this man also from dying?"

The Dead Brought Back

38 Jesus therefore, again shuddering in himself with indignation, came to the tomb, which was a cave with a stone lying upon it.

39 "Roll away the stone," said Jesus.

"Master," said Martha, the sister of the dead man, "he is offensive by this time, for he has been four days in the tomb."

40 Jesus answered her,

"Did I not tell you that if you would believe you should see the glory of God?"

41 Then they rolled the stone away; and Jesus lifted up his eyes and said:

42 "Father, I thank thee that thou hast listened to me. And I knew that thou art ever listening to me, but for the sake of the crowd who are standing about, I said it, in order that they may believe that thou hast sent me."

43 When he had said this he cried with a great voice,

"Lazarus, come forth!"

44 Out came the dead man, wrapped hand and foot with grave-clothes, and his face bound up in a napkin. Jesus said to them,

"Untie him, and let him go."

The Pharisees Informed

45 Many of the Jews, therefore, who had come with Mary, and had seen what he did, believed on him;

46 but some of them went away to the Pharisees and

47 told them what Jesus had done. So the chief priests and Pharisees called a meeting of the Sanhedrin.

48 "What are we going to do?" they said, "now that this man is performing many signs? If we leave him alone, this way, every one will believe on him, and the Romans will come and rob us of both our sacred place and of our people."

Caiaphas Prophesies

49 But one of their number, Caiaphas by name, who was high priest that year, said to them,

50 "You know nothing at all, nor do you consider

that it is expedient for you that one man shoul
die for the people, rather than the whole nation b
destroyed."
51 Now he did not say this of his own accord; bu
as high priest that year he prophesied that Jesu
52 was about to die in behalf of the nation, and not i
behalf of the nation alone, but in order that h
might gather into one the widely scattered childre
53 of God. So from that day they plotted to kill him

Jesus Withdraws to Ephraim

54 Jesus therefore no longer went about publicl
among the Jews, but went away from there into th
region near the desert, to a town called Ephraim
55 and there remained with his disciples. Now th
Jewish Passover was near, and many people wen
up from the country to Jerusalem for purificatio
56 before the Passover. So they kept looking fo
Jesus and saying to one another, as they stood i
the Temple,
"What do you think—that he will not come t
the feast at all?"
57 Now the chief priests and Pharisees had give
orders that if any one knew where he was, he shoul
give information, so that they might arrest him.

XII

THE TRIUMPHAL ENTRY: THE GREEKS SEEK JESUS

Mary's Box of Precious Perfume

1 So then Jesus came, six days before the Passover
to Bethany, where Lazarus was whom Jesus ha
2 raised from the dead. So they gave a dinner fo
him there, and Martha served it; but Lazarus wa
3 one of those who reclined with him at table. The
Mary took a pound of pure spikenard, very costly
and poured it over his feet, and wiped his fee
with her hair, and the house was filled with th
fragrance of the perfume.

Why this Waste?

4 Then said Judas Iscariot, one of his disciples, who
was about to betray him,
5 "Why was not this perfume sold for fifty dollars,
and the proceeds given to the poor?"
6 This he said not because he cared for the poor,
but because he was a thief, and, carrying the purse,
7 used to purloin what was put in it. Then said
Jesus:

Jesus Defends Mary

"Let her alone. Against the day of my burial
8 has she kept this; for the poor you have with you
always, but me you have not always."
9 When the great mass of the Jews learned that
Jesus was there, they came not alone because of
Jesus, but to see Lazarus also, whom he had raised
10 from the dead. And the chief priests plotted to
11 kill Lazarus too, because it was on his account that
many of the Jews were leaving them, and beginning
to believe on Jesus.

The Triumphal Entry

12 Next day the big crowd who had come up for the
Passover heard that Jesus was coming into Jeru-
13 salem, and taking branches from the palm trees
went out to meet him, and kept shouting,

"Hosanna!
Blessed is he who cometh in the name of the Lord.
Even Israel's King!"[1]

14 And Jesus found a young ass and seated himself
on it, as it is written,

15 *Fear not, daughter of Zion,*
Behold thy King cometh
Seated upon an ass's colt.[2]

The World Is Gone After Him

16 His disciples did not understand these things at
first; but when Jesus had been glorified, then they

[1] Ps. 118 : 26.
[2] Zech. 9 : 9.

remembered that these things had been written concerning him, and what they had done to him.
17 Meanwhile the crowd which was with him when he summoned Lazarus from the tomb and raised him
18 from the dead, kept witnessing. For this reason, too, the crowd came to meet him, because they had
19 heard about this sign which he had done. Then the Pharisees said among themselves:

"You see! You can do nothing! Look! The world is gone after him!"

The Greeks Seek Jesus

20 Now there were certain Greeks among those who had come up to worship during the Passover feast;
21 these came to Philip of Bethsaida in Galilee, with a request:

"Sir," they said, "we want to see Jesus."

22 Philip went and told Andrew. Andrew and Philip went and told Jesus. Jesus answered:

The Solemn Law of Life

23 "The hour is come that the Son of man should be
24 glorified. In solemn truth I tell you that except a kernel of wheat fall into the ground and die, it remains a single kernel; but if it die it bears a
25 great crop. He who loves his life loses it; and he who regards not his life in this world shall keep it
26 for eternal life. If any one is ready to serve me, let him follow me; and where I am there shall my servant be also. If any man is ready to serve me,
27 him will my Father honor. Now is my soul disquieted. What shall I say? 'Father, save me from this hour'? Nay, for this very cause I am come to
28 this hour. Father, glorify thy name!"

God Speaks

Whereupon there came a voice from heaven, saying,

"I have both glorified it, and will glorify it again."

29 Then the crowd who stood around and heard it, said,

"It thundered!"

But others said,
"An angel has spoken to him."
30 "It is not for my sake," answered Jesus, "that
31 the voice came, but for your sakes. Now is a judgment of this world; now will the ruler of this world be driven out.
32 "AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO MYSELF."
33 (In saying this he was signifying by what kind
34 of death he was to die.) Then the people answered: "We have heard out of the Law that the Christ abides forever. What do you mean by 'The Son of man must be lifted up'? Who is this Son of man?"

Walk in the Light

35 "The Light is among you a little longer," answered Jesus. "Walk while you have the Light, lest darkness overtake you. He who walks in the
36 darkness does not know where he is going. While you have the Light, believe in the Light, so that you may become Sons of Light."

The Unbelief of the People

With these words Jesus went away and hid him-
37 self from them. But although he had wrought such signs in their presence, still they did not believe
38 in him. So the words spoken by Isaiah, the prophet, were fulfilled:

Lord, who hath believed our message,
And to whom hath the Arm of the Lord been revealed?[3]

39 This was why they could not believe, because Isaiah said again:

40 *He hath blinded their eyes and made their hearts hard,*
Lest they should see with their eyes, perceive with their minds,
And should turn, and I should heal them.[4]

41 Isaiah uttered these words because he saw his
42 glory, and he spoke of him. Nevertheless, even

[3] Isa. 53 : 1. [4] Isa. 6 : 9, 10.

among the rulers many believed on him, but did not confess it on account of the Pharisees, for fear lest
43 they be put out of the Synagogue. For they loved the approval of men rather than the approval of God.

Jesus' Appeal for Faith in Himself

44 Now Jesus, speaking in a loud voice, had said:
45 "He who believes in me believes not in me, but in Him who sent me; and he who sees me sees him
46 who sent me. Like light am I come into the world, so that no one who believes in me may remain in
47 darkness. And if any one hears my words and does not keep them, it is not I who judge him; for I am not come to judge the world, but to save the
48 world. He who rejects me, and does not receive my words, has indeed a judge. The message which I have spoken, that shall judge him in the Last Day,
49 because I have never spoken on my own authority, but the Father himself who sent me gave me commandment what to say and what [words] to speak.
50 And I know that his commandment is eternal life. So whatever I speak, I speak as the Father has told me."

XIII

THE LAST NIGHT IN THE UPPER ROOM

Jesus Girds a Towel About Himself

1 Now just before the feast of the Passover, Jesus, knowing that his hour was come when he should leave this world to go to the Father, having loved his own who were in the world, showed forth his
2 love to the end. So while supper was proceeding, and the devil had already put it into the heart of Judas Iscariot, the son of Simon, to betray him,
3 Jesus, knowing that the Father had given everything into his hands, and that he was come from
4 God, and was now going to God, rose from supper, laid aside his upper garments, and took a towel and
5 girded himself. Then he poured water into the

basin, and began to wash the feet of his disciples
and to wipe them with the towel with which he had
girded himself.
6 Then he came to Simon Peter, who said to him,
"Lord, are you going to wash my feet?"
7 Jesus answered him,
"What I am doing you do not understand now,
but you will understand it later."
8 Peter answered, "No, never shall you wash my
feet."
"If I do not wash you," said Jesus, "you have no
part in me."
9 "Lord," said Simon Peter, "not my feet only, but
also my hands and my head."
10 Jesus said:
"He who has bathed needs only to have his feet
washed, and he is altogether clean; and you are
11 clean, but not all of you." (For he knew who should
betray him, for that reason he said that they were
12 not every one of them clean.)
So after he had washed their feet, and had put on
his upper garments again, and taken his place, he
said to them:

A Lesson in True Humility

13 "Do you understand what I have been doing to
you? You call me 'Teacher' and 'Master,' and you
14 say well, for such I am. If then I have washed
your feet, I the 'Master' and the 'Teacher,' you
15 also ought to wash one another's feet, for I have
given you an example, that you also should do what
16 I have done to you. In solemn truth I tell you
that a slave is not greater than his master, neither
is a messenger greater than the one who sends him.
17 If you know these things, happy are you if you do
18 them. I do not speak concerning all of you. I
know whom I have chosen, but it is that the Scrip-
ture may be fulfilled, which says:

"He who eats my bread
Has lifted up his heel against me.[1]

[1] Ps. 41 : 9.

19 "From this time forward, I tell you before it comes to pass, that when it is come to pass you may
20 believe who I am. In solemn truth I tell you, he who receives any one that I send is receiving me; and he who receives me is receiving Him who sent me."

The Traitor Pointed Out

21 When he had spoken thus, Jesus was deeply moved. He testified and said,

"In solemn truth I tell you that one of you will betray me."

22 Then the disciples began looking at one another,
23 wondering which one of them he meant. There was reclining upon Jesus' breast one of the disciples
24 whom he loved. So Simon Peter beckoned to him, saying,

"Ask who it is about whom he is speaking."

25 So that disciple just leaned back against Jesus' breast, and said to him,

"Lord, who is it?"

26 "It is that one," answered Jesus, "to whom I am going to give a piece of bread, after dipping it."

So when he had dipped the bread, he took it and
27 gave it to Judas Iscariot, son of Simon. And after he had received the piece of bread, Satan entered into him.

"What you do, do quickly," said Jesus.

28 Now no one at the table understood why he said
29 this to him, for some were thinking, as Judas kept the purse, that Jesus meant to tell him, "Buy the things that we need for the feast," or that he
30 should give something to the poor. When he had taken the piece of bread, Judas went out immediately; and it was night.

The New Law of Love

31 So when he was gone, Jesus said:

"Now has the Son of man been glorified, and
32 God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and straightway will he glorify him.

33 "My little children, I am only to be with you a

little longer. You will seek me; just as I said to
the Jews, 'Where I go you cannot come,' so now
34 I say to you. I give you a new commandment,
35 Love one another! By this shall all men know that
you are my disciples, if you have love one for
another."

Simon Peter's Denial Predicted

36 Simon Peter asked him, "Lord, where are you
going?"
"Where I am going," answered Jesus, "you can-
not follow me now; but you shall follow me later."
37 "Why cannot I follow you now, Master?" said
Peter. "I will lay down my life for you."
Jesus answered him:
38 "Your life you will lay down for me? In solemn
truth I tell you, the cock shall not crow before you
have three times disowned me."

XIV

THE WAY AND THE TRUTH AND THE LIFE

The Father's House with Many Rooms

1 "Let not your hearts be troubled. You trust in
2 God, trust in me also. In my Father's house there
are many rooms. If it were not so, I should have
told you, for I am going to prepare a place for you.
3 And if I go and prepare a place for you, I will
return and will take you to be with me, so that
4 where I am you may be also. And the way is
known to you all, where I am going."
5 "We do not know where you are going, Lord,"
said Thomas, "so how can we know the way?"

I Am the Way

6 Jesus answered him:
"I am the Way, the Truth and the Life. No man
7 ever comes to the Father but by me. If you had
known me, you would have known my Father too;
from now on you know him and have seen him."

8 "Lord," said Philip, "cause us to see the Father, and we shall be satisfied."

My Father and I

9 "Have I been so long among you, and yet you, Philip, have you not recognized me? He who has seen me has seen the Father. How can you say,
10 'Cause us to see the Father'? Do you not believe that I am in the Father and the Father in me? The words that I speak to you I speak not of myself; but the Father, who ever dwells in me, is doing his own
11 work. Believe me, all of you, that I am in the Father and the Father in me, or else believe me for the very works' sake.
12 "I tell you solemnly that he who trusts in me shall himself do the works that I am doing; and still greater works than these, because I am going
13 to my Father. And whatever you ask in my name I will do; that the Father may be glorified in the
14 Son. If you ask anything in my name, I will do it.

The Holy Spirit Promised

15 "If you love me, you will obey my command-
16 ments, and I will pray the Father, and he will give
17 you another Comforter to be with you forever, the Spirit of Truth. The world cannot receive him because it does not see him nor know him, but you know him, for he is ever with you and within you.
18 I will not leave you comfortless; I will come to you.
19 Yet a little while and the world shall see me no more, but you shall see me; because I live, you, too,
20 shall live. At that day you shall understand that I am in my Father, and you in me, and I in you.
21 It is he who has my commands and obeys them that loves me; and he who loves me shall be loved by my Father, and I will love him and will manifest myself to him."

Obedience, the Eye of the Soul

22 "How is it, Lord," said Judas (not Iscariot). "that you will manifest yourself to us and not to the world?"

23 Jesus replied:
"If any one loves me he will obey my word, and
my Father will love him, and we will come to him
24 and make our home with him. He that loves me
not does not obey my words, and yet the words to
which you are listening are not mine, but the
Father's who sent me.

The Holy Spirit to Guide Us

25 "All this have I told you while still with you.
26 But the Comforter, the Holy Spirit, whom the
Father will send in my name, will teach you every-
thing, and bring to your remembrance everything
27 that I have told you. Peace I leave with you. My
own peace I give to you. It is not the world's
'Peace' I give you. Let not your heart be troubled,
neither let it be afraid.

Going to the Father

28 "You heard me tell you, 'I am going away, and
yet I am coming to you.' If you loved me you
would have been glad because I said 'I am going
to the Father,' for my Father is greater than I.
29 And now I tell you this before it happens, so that
30 when it does happen you may believe. I shall not
talk with you much more, for the Prince of this
31 world is coming. He has nothing in me, but in his
coming the world may know that I love the Father,
and that I do just as the Father commanded.
Rise, let us be going!"

XV

THE TRUE LIFE IN CHRIST

The Vine and Its Branches

1 "I am the true Vine, and my Father is the Vine-
2 grower. He cuts back any of my branches that
bear no fruit, and prunes every fruit-bearing branch,
3 that it may bear more. Now you are clean through
4 the word which I have spoken to you. Abide in

me, and I in you. Just as the branch cannot bear
fruit of itself except it abide in the vine, no more
5 can you, unless you abide in me. I am the Vine,
you are the branches. He who abides in me and I
in him, bears abundant fruit; because apart from
6 me you can do nothing. If any one does not abide
in me he is thrown away like a branch and withers.
Such branches are gathered up and thrown into the
fire and burned.

Abiding, the Secret of Prevailing Prayer

7 "If you abide in me and my words abide in you,
ask whatever your will is, and it shall be yours.
8 By this is my Father glorified, by your bearing
9 abundant fruit, and so being my disciples. As the
Father has loved me, so have I loved you; abide in
10 my love. If you obey my commands you will abide
in my love, just as I have obeyed my Father's
commands and abide in his love.

Joy, the Fruit of Obedience

11 "I have told you these things that my joy might
remain in you, and that your joy might be full.
12 This is my command, Love one another as I have
13 loved you. Greater love has no man than this, that a
man lay down his life for his friends.

No Longer Slaves, but Friends

14 "You are my friends if you do what I command
15 you. I no longer call you slaves, because a slave
does not know what his master is doing; but I have
called you friends, because I have made known to
you everything that I have learned from my Father.
16 You did not choose me, but I chose you and ap-
pointed you, that you should go and bear fruit, and
that your fruit should remain; so that whatever
you ask the Father in my name, he may give it you.

My Command, Love

17 "This is my command: to love one another. If
18 the world hates you, do not forget that it hated me
19 first. If you belonged to the world, the world would

love its own; but because you do not belong to the
world, but I have chosen you out of the world, for
20 that reason the world hates you. Remember what
I told you, 'A slave is not better than his master.'
If they persecuted me, they will persecute you. If
they have obeyed my word, they will obey yours
21 also. But they will do all these things to you for
my name's sake, because they know not Him who
sent me.

Sinning Against Light

22 "If I had not come and spoken to them, they
would have had no sin; but now they have no excuse
23 for their sin. He who hates me hates my Father
24 also. If I had not done among them such works
as none other ever did, they would have had no
sin; but now they have both seen and hated both
25 me and my Father. And so is fulfilled the word
written in their Law, '*They hated me without
cause.*'[1]

The Witness of the Spirit

26 "When the Comforter is come whom I will send
to you from the Father, the Spirit of Truth who
comes forth from the Father, he will bear witness
27 of me; and you too shall bear witness because you
have been with me from the first.

[1] Ps. 35 : 19; 69 : 4.

XVI

THE HOLY SPIRIT OUR GUIDE

Persecution to Be Their Portion

1 "I have told you all this so that you may not
2 stumble. They will excommunicate you from their
synagogues; indeed the time is coming when any
one who kills you will suppose that he is doing God's
3 service. And they will do these things because they
4 have not known my Father, nor me. But I have
told you these things, that when the time for them

comes you may remember that I told you about them, myself. I did not, however, speak of these
5 things at first, because I was with you. But now I go my way to Him who sent me, yet none of you asks
6 me, 'Where are you going?' but sorrow has filled your hearts because I have told you these things.

The Holy Spirit to Be Given

7 "Yet—I am telling you the truth—my going is for your good. For unless I go away the Comforter will not come to you; but if I depart I will send him
8 unto you. And he, when he comes, will convict the world of sin and of righteousness and of judgment;
9, 10 of sin, because they do not believe in me; of righteousness, because I am going to my Father, and you
11 will no longer see me; and of judgment, because the Prince of this world has been judged.

The Spirit to Guide into Truth

12 "I have yet many things to say to you, but you
13 cannot bear them just now. But when he is come, that Spirit of Truth, he will guide you into the whole truth. For he will not speak on his own authority, but all that he hears he will speak, and will make
14 known to you that which is to come. He will glorify me; for he will take of what is mine and will make
15 it known to you. Everything that the Father has is mine; that is why I said that he will take of what is mine and will make it known to you.

16 "In a little while you shall behold me no more; and again in a little while you shall see me, because I am going to the Father."

17 At this some of his disciples said among themselves:

"What does he mean by telling us, 'In a little while you shall behold me no more; and again in a little while you shall see me,' and 'Because I am going to the Father'?"

18 So they kept asking:

"What does that 'little while' mean of which he speaks? We do not know what he is talking about."

Brief Sorrow; Eternal Joy

19 Jesus perceived that they wanted to ask him, and said:

"Are you questioning one another about my saying, 'A little while and you shall behold me no more, and again a little while and you shall see me'?
20 I tell you solemnly that you will be weeping and wailing while the world is rejoicing; you will be grief-stricken, but your grief shall be turned into
21 gladness. A woman in labor has grief because her hour is come; but when she has given birth to the babe she no longer remembers her anguish, because of joy that a child has been born into
22 the world. So you also have sorrow now, but I will see you again and *your heart will rejoice*,[1] and your joy shall no man snatch away from
23 you. And in that day you will ask me no questions.

Prayer in Christ's Name

"Most solemnly I tell you that whatever you ask
24 the Father in my name, he will give you. Hitherto you have asked nothing in my name; ask, and you shall receive, that your joy may be full.
25 "I have told you these things in figures; but the time is coming when I shall no longer speak in figures, but will tell you about the Father in plain
26 words. In that day you shall pray in my name; and I do not tell you that I will ask the Father on
27 your behalf; for the Father himself loves you, because you have loved me and have believed that
28 I came forth from God. I came forth from the Father, and am come into the world: again, I am leaving the world, and am going to the Father."
29 "Ah," said the disciples, "now you are speaking
30 plain language, and not using figures. Now we are sure that you know all things, and have no need for any one to question you; by this we believe that you came forth from God."

[1] Isa. 66 : 14.

Concluding Words

31, 32 "Do you now believe?" said Jesus; "behold the hour approaches and is already come when you will be scattered, each man to his home, and will leave me alone; and yet I am not alone, because the
33 Father is with me. I have said all this to you that in me you might have peace. In the world you will have tribulation, but be courageous; I have overcome the world."

XVII

CHRIST'S HIGH PRIESTLY PRAYER

Christ Prays for Himself

1 When he had thus spoken, Jesus raised his eyes to heaven and said:

"Father, the hour is come. Glorify thy Son, that
2 thy Son may glorify thee; since thou hast given him authority over all mankind, to give eternal life to all
3 whom thou hast given him. And this is eternal life, to know thee, the only true God, and Jesus
4 Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou
5 gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world began.

Christ Prays for the Disciples

6 "I have made known thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me, and they have kept
7 thy word. They know now that whatever thou hast
8 given me was from thee; for I have given them the words which thou gavest me; and they have received them, and they have believed that thou didst send me.

9 "I am praying for them; I am not praying for the world, but for those whom thou hast given me;
10 for they are thine, and all thine are mine, and
11 mine are thine; and I am glorified in them. I am

now no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name these whom thou hast given me, that they may be one as we are one.
12 While I was with them I ever kept them by the power of thy name which thou hast given me. I guarded them, and none of them was lost except the son of perdition, that the Scripture might be fulfilled.

In the World, but Kept from the Evil One

13 "But now I am coming to thee, and I am speaking these things while I am in the world, so that they may have my joy in all its fulness in them-
14 selves. I have given them thy word; and the world has hated them because they are not of the world,
15 even as I am not of the world. I am not asking that thou wilt take them out of the world, but that
16 thou wilt protect them from the Evil One. They are not of the world, even as I am not of the world.
17 Dedicate them in thy truth; thy word is truth.
18 As thou hast sent me into the world, even so I also
19 have sent them into the world. And for their sakes I dedicate myself, that they also may be thoroughly dedicated in the truth.

Christ Prays for All His Followers

20 "Nor do I pray for them alone, but for those also
21 who believe in me through their word, that they may all be one, even as thou, Father, art in me and I in thee; that they also may be in us; in order that
22 the world may believe that thou hast sent me. And the glory which thou gavest me I have given them;
23 that they may be one even as we are one, I in them and thou in me; that they may be made perfectly one, so that the world may recognize that thou didst send me, and hast loved them as thou hast loved me.
24 "Father, it is my will that wherever I am these also, thy gift to me, may be with me, that they may see the glory, my glory which thou hast given me, because thou didst love me before the foundation
25 of the world. O righteous Father, though the world knew thee not, I have known thee, and these have

26 known that thou didst send me. And I have declared—and will declare—thy name unto them, that the love with which thou hast loved me may be in them, and that I may be in them."

XVIII

THE BETRAYAL AND TRIAL OF JESUS

The Betrayal Comes

1 After he had spoken these words Jesus went forth with his disciples to a place across the Ravine of the Cedars, where there was a garden into which he
2 and his disciples went. Judas the Traitor also knew this place; for Jesus and his disciples had often
3 met there. So after getting troops and some Temple police from the chief priests and Pharisees, Judas came there with lanterns and torches and weapons.
4 Then Jesus, knowing all that was coming upon him, went forth to meet them, and asked them,

"Who is it that you are looking for?"

5 "For Jesus of Nazareth," they answered.

He said to them, "I am he."

(Now Judas also, the betrayer, was standing with
6 them.) When Jesus said, "I am he," they drew
7 back and fell to the ground; so he asked them once more, "Whom are you looking for?" and they replied, "Jesus of Nazareth."

8 "I have already told you that I am he," said Jesus. "If, then, you are looking for me, let these
9 go their way." (In order that the word which he had spoken might be fulfilled, "*Of those whom thou hast given me I have not lost one.*")

Peter Takes the Sword

10 Then Simon Peter, who had a sword, drew it, and striking at the high priest's slave, cut off his right
11 ear. (The slave's name was Malchus.) Then Jesus said to Peter:

"Put up your sword in its sheath. The cup which my Father has given me, shall I not drink it?"

Christ Taken to Annas

12 So the troops and their commandant and the
13 Jewish police took Jesus, and bound him, and led
him to Annas first. (For Annas was the father-in-
law of Caiaphas, who was high priest that year—
14 the Caiaphas who had advised the Jews that it was
for their advantage that one man should die for the
people.)

Peter in the Courtyard

15 Meanwhile Simon Peter was following Jesus,
and so was another disciple who was known to the
high priest, and they went in with Jesus into the
16 court of the high priest's palace. But Peter took his
stand outside, near the door. So the other disciple
who was known to the high priest came out and
17 spoke to the doorkeeper and brought Peter in. The
doorkeeper (a maid servant) then said to Peter,

"Are not you also one of this man's disciples?"

"No, I am not," he answered.

18 Now the slaves and the attendants were stand-
ing and warming themselves about a charcoal fire,
which they had made because it was cold; and
Peter also stood with them, and was warming him-
self.

Jesus Before the High Priest

19 Then the high priest questioned Jesus about his
20 disciples and about his teaching. Jesus answered
him:

"I have spoken to all the world openly. I always
taught in a synagogue and in the temple, places
where all the Jews are wont to assemble, and in
21 secret I have spoken nothing. Why do you ques-
tion me? Ask those who heard what I have said
to them; these witnesses here know what I said."

22 When he had spoken these words, one of the
police standing by gave him a blow with his hand,
saying as he did so,

"Is that the way you answer the high priest?"

23 Jesus replied:

"If I have said anything wrong, give evidence
concerning the wrong; but if I said what was true,
why do you strike me?"
24 Then Annas sent him in chains to Caiaphas, the
high priest.

Peter's Denial

25 Now Simon Peter was standing and warming
himself. They said therefore to him, "You are not
also one of his disciples, are you?"
He denied it, saying, "I am not."
26 One of the slaves of the high priest, a relative
of the man whose ear Peter had cut off, said, "Did
not I myself see you with him in the garden."
27 Peter again denied it; and at that very moment
a cock crew.

Jesus Goes to the Roman Governor

28 From the house of Caiaphas they took Jesus to
the Prætorium, and it was dawn. They themselves
would not enter the Prætorium, in order that they
might not be ceremonially defiled, but might be
29 able to eat the Passover. So Pilate came outside to
them and asked,
"What charge do you bring against this man?"
30 In reply they said,
"If he had not been a criminal, we should not
have handed him over to you."
31 "Take him yourselves," answered Pilate, "and
judge him according to your law."
32 The Jews answered him, "We are not allowed
to put any one to death" (that the word of Jesus
might be fulfilled in which he predicted the kind of
death he was to die).

Pilate Questions Jesus

33 So Pilate went into the Prætorium again, and
summoned Jesus.
"Are you the King of the Jews?" he said.
34 Jesus answered,
"Are you saying this of your own accord, or did
others say it to you about me?"

35 "I am not a Jew, am I?" replied Pilate; "It is your own nation and the high priests who have handed you over to me. What have you done?"

36 Jesus answered him:

"My kingdom is not of this world. If my kingdom were of this world, then would my servants have fought hard that I should not be handed over to the Jews; but in reality my kingdom is not of such origin."

The King of Truth

37 "You are a king, then? You!" said Pilate.

"You say truly that I am a king," answered Jesus, "for this purpose was I born, and to this end came I into the world, that I should bear witness to the truth. Every man who is of the truth listens to my voice."

38 Pilate said to him, "What is truth?"

As he said this, he went outside again to the Jews and said to them:

39 "I find no crime in this man. Now it is a custom of yours that I release one prisoner to you at the time of the Passover feast. Do you wish me to release to you the King of the Jews?"

40 Then they all shouted again:

"No, not him! Barabbas!"

Now Barabbas was a robber.

XIX

JESUS IS CRUCIFIED, DEAD AND BURIED

Jesus Scourged and Mocked

1 After that Pilate took Jesus and had him
2 scourged; and the soldiers plaited a crown of thorns, placed it on his head, and threw a purple cloak
3 about him, and kept marching up to him, saying,

"Hail! King of the Jews!"

They also gave him blow after blow with their hands.

"Ecce Homo—Behold the Man"

4 Pilate again came forth and said to the people,
"See, I am going to bring him out to you, tha
you may clearly know that I find no crime in him."
5 Then as Jesus came out, wearing the crown o
thorns and the purple robe, Pilate said to them,
"BEHOLD, THE MAN!"
6 So when the chief priests and the police saw him
they shouted:
"Crucify him! Crucify him!"
"Take him yourselves and crucify him," sai
Pilate, "for I find no crime in him."
7 The Jews answered him,
"We have a law, and by that law he ought to die
because he made himself out to be God's Son."

Pilate Yields to the Mob

8 Now when Pilate heard these words he was mor
9 alarmed than ever, and entering the Prætorium
again, he said to Jesus,
"What is your origin?"
10 Jesus made no answer. So Pilate said to him:
"Do you not speak to me? Do you not know tha
I have power to release you, or power to crucify
you?"
11 "You would have no power over me," answered
Jesus, "unless it had been given you from above
For this reason he who has betrayed me to you has
the greater sin."
12 After that Pilate began to seek to release him
but the Jews shouted out:
"If you release this man you are no friend of
the Emperor. Any man who makes himself out a
king is a rebel against the Emperor."

The Death Sentence

13 On hearing what they said, Pilate brought Jesus
out and made him sit on the judge's seat in a place
called the Mosaic Pavement (the Hebrew name is
14 Gabbatha). And it was the day of Preparation for
the Passover, about six o'clock in the morning.

Then he said to the Jews,
"Behold your King!"
15 Then they shouted:
"Away with him! Away with him! Crucify him!"
"Crucify your King?" said Pilate.
The chief priests answered,
"We have no king but Cæsar!"
16 So then he gave him over to them to be crucified.

Jesus Goes Forth, Bearing His Cross

17 So they took Jesus, who went forth bearing his own cross, to a place called The Place of a Skull—in
18 the Hebrew tongue, Golgotha. There they crucified him; and with him two others, one on either
19 side, and Jesus between them. And Pilate moreover wrote an inscription and placed it above the cross. What he wrote was,

"JESUS, THE NAZARENE, KING OF THE JEWS"

20 This inscription was read by many of the Jews, because the place where they crucified Jesus was near the city, and the inscription was written in
21 Hebrew, Latin, and Greek. So the high priests of the Jews said to Pilate,
"Do not write 'King of the Jews,' but 'He said, I am King of the Jews.'"
22 Pilate answered,
"What I have written, I have written!"

The Soldiers Gamble for His Clothes

23 After the soldiers had crucified Jesus, they took his garments and divided them into four parts, to each soldier a part, and the tunic. Now the tunic was seamless, woven in one piece from top to
24 bottom; so the soldiers said one to another:
"Let us not tear it. Let us draw lots, to see whose it shall be"—that the Scripture might be fulfilled:

They divided my garments among them,
For my raiment did they cast lots.[1]

This was what the soldiers did.

[1] Ps. 22 : 18.

"Behold, Thy Mother"

25 Now there stood near the cross of Jesus, hi
mother and his mother's sister, Mary the wife o
26 Clopas, and Mary Magdalene. When Jesus saw hi
mother, and standing near her the disciple whom h
loved, he said to his mother,
"Woman, behold your son."
27 Then he said to the disciple,
"Behold your mother."
And from that hour the disciple took her to hi
home.
28 After that, when Jesus knew that everythin
was now accomplished, he said in fulfilment of th
words of Scripture,
"*I am thirsty.*"[2]

Jesus Dies

29 There was a jar full of vinegar standing there
and they filled a sponge with vinegar, and pu
it upon a stalk of hyssop, and put it to hi
30 lips. Then after he had taken the vinegar, Jesu
said,
"IT IS FINISHED!"
And bowing his head, he yielded up his spirit.

His Body Pierced

31 It was the Preparation Day, so in order to pre
vent the bodies' hanging on the cross during th
Sabbath (for that Sabbath was a great day) th
Jews begged Pilate to have the legs broken, and th
bodies taken away.
32 So the soldiers came and broke the legs of th
first man and of the other who had been crucifie
33 with him. But upon coming to Jesus they saw tha
he was already dead, and did not break his legs
34 One of the soldiers, however, pierced his side wit
a lance, and immediately blood and water flowe
35 out. And he who saw it has borne testimony, an
his testimony is trustworthy, and he knows that h

[2] Ps. 69 : 21.

is telling the truth in order that you also may be-
36 lieve. For this happened that the Scripture might
be fulfilled,
Not one of his bones shall be broken.[3]
37 And again another Scripture says,
They shall look on him whom they have pierced.[4]

Joseph and Nicodemus Bury Jesus

38 After these things Joseph of Arimathea, who
was a disciple of Jesus, but in secret because of
fear of the Jews, asked Pilate for permission to take
the body of Jesus, and Pilate gave him leave. So
39 he came and took the body. Nicodemus also (the
one who visited Jesus by night, at first) came bring-
ing a mixture of myrrh and aloes, weighing nearly
40 a hundred pounds. So they took the body of Jesus
and wound it in linen with the spices, according to
41 the Jewish mode of burial. There was a garden
near the place where Jesus had been crucified, and
in the garden a new tomb in which no one had ever
42 been laid. Here, because of its being Preparation
Day, and as the tomb was near by, they placed
Jesus.

[3] Ps. 34 : 20; Exod. 12 : 46.
[4] Zech. 12 : 10.

XX

THE EMPTY TOMB: THE RESURRECTION LIFE

The Empty Tomb

1 On the first day of the week, very early in the
morning, while it was yet dark, Mary Magdalene
came to the tomb and discovered that the stone had
2 been removed from the tomb. So she came running
to Simon Peter and that other disciple whom Jesus
loved, saying,
"They have taken the Master out of the tomb,
and we do not know where they have laid him!"

Peter and John Run Together

3 So Peter and the other disciple set out at once t
4 go to the tomb. They both began to run; and th
other disciple ran faster than Peter, and came firs
5 to the tomb. Stooping down he glanced in and sa
the linen wrappings lying on the ground; but h
6 did not go in. Then Peter also came following hi
and he went inside the tomb; and he gazed at th
7 linen wrappings as they lay, and the napkin whic
had been about his head not lying with the wrap
8 pings, but rolled up in its own place. Then th
other disciple also who arrived first at the tomb
9 went inside, and he perceived and believed. For no
yet had they understood the Scripture, that he mus
10 rise again from among the dead.[1] Then the dis
ciples went back again to their home.

Mary at the Tomb

11 Meanwhile, outside, Mary stood sobbing near th
tomb. Still sobbing she stooped and looked into th
12 tomb, and gazed at two angels in glistening whit
sitting, one at the head and the other at the feet
13 where the body of Jesus had lain. They said to her
"Woman, why are you weeping?"
She answered,
"Because they have taken away my Master, an
I do not know where they have laid him."

Mary Sees Jesus

14 When she had said this she turned around an
saw Jesus standing there, but did not know that i
was Jesus.
15 Jesus said to her:
"Woman, why are you weeping? Whom ar
you seeking?"
She, supposing that he was the gardener, said t
him,
"Sir, if you have borne him away, tell me wher
you have put him, and I will take him away, myself."
16 "Mary," said Jesus.

[1] Ps. 16 : 10.

She turned to him. "Rabboni!" she cried in
Hebrew. That is to say, "Teacher."
17 "Cease clinging to me," said Jesus, "for I am not
yet ascended to the Father. But go to my brothers
and say to them,
"'I am ascending to my Father and your Father,
to my God and your God.'"
18 Away went Mary Magdalene to the disciples with
the tidings,
"I have seen the Master!"
and that he had said these things to her.

First Appearance to the Disciples

19 On the evening of that same day, the first day of
the week, although the doors of the room where the
disciples were gathered had been locked for fear of
the Jews, Jesus came, and there he stood among
them, saying,
"Peace to you!"
20 As he said this he showed them his hands and
his side. Then were the disciples glad, when they
21 saw the Lord. Then Jesus said to them again:
"Peace to you. As my Father has sent me forth,
I also now am sending you."
22 When he had said this he breathed upon them and
said:
23 "Receive the Holy Spirit. If you remit any
one's sins, they are remitted; if you retain them,
they are retained."

Thomas Meets His Lord

24 But Thomas, one of the Twelve, who was called
"The Twin," was not with them when Jesus came.
25 Accordingly the other disciples kept telling him,
"We have seen the Lord."
But he told them,
"Unless I see in his hands the print of the nails,
and thrust my finger into the print of the nails,
and thrust my hand into his side, I will not be-
lieve it."
26 A week later his disciples were again in the
house, and Thomas was with them. Jesus came,

although the doors were locked, and stood there among them and said,

"Peace to you!"

27 Then to Thomas he said:

"Place your finger here, and see my hands; and place your hand here, and thrust it into my side, and become not unbelieving, but believing."

28 Thomas answered him, "My Lord and my God!"

29 "Because you have seen me, Thomas, you have believed," Jesus told him. "Blessed are those who, without seeing, yet believed."

Object of John's Gospel

30 There were then many other signs which Jesus performed in the presence of his disciples, which
31 have not been written in this book; *but these have been written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

XXI

AN APPENDIX: INCIDENTS OF THE RISEN LIFE

Jesus Appears at the Sea of Galilee

1 After this Jesus showed himself again to his disciples by the Sea of Tiberias. He showed himself
2 as follows: There were together Simon Peter and Thomas, called "The Twin," and Nathanael, from Cana of Galilee, and the two sons of Zebedee, and two others of his disciples.

3 Simon Peter said to them, "I am going fishing."

They answered him, "And we are going with you."

So they went out and got into the boat, and
4 throughout that night they caught nothing. But when day was dawning Jesus stood on the beach. The disciples, however, did not recognize that it was
5 Jesus. So Jesus said to them,

"Lads, you haven't any fish, have you?"

They answered him, "No."
6 And he said to them, "Cast your net on the right
side of the boat, and you will find."
So they cast it, and now they could not haul it in
7 for the multitude of fishes. Then that disciple
whom Jesus loved said to Peter,
"It is the Lord!"

Breakfast on the Beach

On hearing that it was the Lord, Simon Peter girt
his fisher's coat about him (for he was naked), and
8 threw himself into the water. The rest of the
disciples came in the boat, for they were not far
from shore—only about a hundred yards—dragging
9 in the net full of fish. When they got to the shore
they beheld a charcoal fire ready laid, with fish on
it, and some bread.
10 "Bring some of the fish you have just caught,"
Jesus told them.
11 So Simon Peter went and dragged the net to
shore, full of large fish, a hundred and fifty-three of
them; but for all this number the net was not torn.
12 "Come and have breakfast," said Jesus to them.
Not one of the disciples dared ask him, "Who
13 are you?" knowing that it was the Lord. Jesus
went and took the bread and gave it to them, and
14 the fish also. This was the third time that Jesus
showed himself to the disciples after he had risen
from among the dead.

Peter Tested by Jesus

15 When they were through breakfast, Jesus said to
Simon Peter,
"Simon, son of John, do you love me more than
these others do?"
"Yes, Lord, you know that you are dear to me,"
he answered.
Jesus said to him, "Feed my lambs."
16 He said to him again a second time,
"Simon, son of John, do you love me?"
He answered, "Yes, Lord, you know that you are
dear to me."

"Be a shepherd to my sheep," said Jesus.
17 The third time Jesus asked him,
"Am I really dear to you?"
Peter was grieved because the third time he asked
"Am I really dear to you?" and he answered,
"Master, you know all things, you know that you
are dear to me."
18 "Feed my sheep," said Jesus. "In solemn truth
I tell you that when you were young, you used to put
on your own girdle, and walk wherever you wished;
but when you grow old you will stretch out your
hands for some one to gird you, and carry you where
you do not wish to go."
19 This he said to show by what kind of death Peter
was to glorify God. After speaking thus, he said
to him, "Follow me."

John and Christ's Return

20 Peter turned around and saw that the disciple
whom Jesus loved was following—he who at the
supper leaned back upon his breast and said, "Lord,
21 who is to betray you?" On catching sight of him,
Peter said to Jesus,
"Lord, what about him?"
22 "If I choose that he remain until I come," said
Jesus, "what is that to you? Do *you* follow me."
23 Accordingly the report spread among the brothers
that this disciple should not die; but Jesus did not
say that he was not to die, but said, "If I choose
that he remain until I come, what is that to you?"

An Eye-witness's Testimony

24 It is this disciple who bears testimony to these
facts and who recorded them; and we know that
25 his testimony is true. But there are also many
other things which Jesus did; if every one of them
were to be recorded in detail I suppose that even
the world itself could not contain the books that
would have to be written.

ACTS OF THE APOSTLES

BETTER ENTITLED

ACTS OF THE HOLY SPIRIT

Date: Probably about A. D. 64.

Author: St. Luke, a Greek physician, faithful friend and companion of St. Paul, who accompanied Paul from Troas to Philippi, was with him during his imprisonment at Cæsarea, and at Rome was his sole, faithful companion; "Only Luke is with me." Luke is a historian of the first rank.

Aim: To write the story of the formation and early days of the Christian church, tracing the steps by which it grew and advanced—broadening to include the Gentiles, widening from Jerusalem to Rome. In all he tells he aims to show how, under the guidance of the Holy Spirit, the witnessing of the disciples was made effective in opening fresh fields for the gospel. The Acts of the Apostles might well be called "The Acts of the Holy Spirit."

Division: Chapters one to seven concern the church at Jerusalem, with Peter as the chief actor; chapters eight to twelve, the witnessing church in Judæa and Samaria, with Philip prominent; chapters thirteen to twenty-eight concern the witnessing to the uttermost parts of the earth, with Paul as chief speaker and worker.

ACTS

I

THE ASCENSION, AND CHOICE OF MATTHIAS

Dedication and Introduction

1 My first account, O Theophilus, dealt with all
that Jesus began doing and teaching from the be-
2 ginning down to the day when, after giving instruc-
tions through the Spirit to the apostles whom he
3 had chosen, he was taken up to heaven. After his
sufferings he had also shown himself alive to them
in many convincing manifestations, revealing him-
self to them during forty days, and speaking of the
kingdom of God.

A World-wide Witnessing

4 And once when he was eating with them he
charged them not to depart from Jerusalem, but to
wait for the promise of the Father.

"Of this," he said, "you have heard from me.
5 For John indeed baptized in water, but you shall be
baptized in the Holy Spirit not many days hence."

6 So, when they came together, they began to ask
him, "Master, are you at this time about to restore
7 the kingdom of Israel?" He answered:

"It is not for you to know times and occasions
which the Father has fixed in his own authority;
8 yet you will receive power when the Holy Spirit
comes upon you, and you are to be my witnesses
both in Jerusalem and in all Judæa, and in Samaria,
and to the very ends of the earth."

The Ascension

9 When he had said this, and while they were look-
ing at him, he was lifted up, and a cloud received
10 him up out of their sight. While they were gazing

into the sky as he was going up, suddenly there
were two men in white garments standing by them,
11 and they said:

"Men of Galilee, why do you stand gazing into
the sky? This same Jesus who has been taken up
from you into the sky will come back in just the
same way as you have seen him going into the sky."

12 Then they returned to Jerusalem from the moun-
tain called Olivet, which is near Jerusalem, about
a Sabbath Day's journey distant.

In the Upper Room

13 On entering the city they went to the upper room
where they were accustomed to meet. They were
Peter and John and James and Andrew, Philip and
Thomas, Bartholomew and Matthew, James, son of
Alphæus, and Simon the Zealot, and Judas the son
14 of James. These all with one mind gave their con-
stant attention to prayer, together with some women,
and with Mary the mother of Jesus, and his brothers.

Peter's Speech

15 It was during these days that Peter stood up
among the brothers—the whole number of persons
present was about one hundred and twenty—and
said:

16 "Men and brothers, it was necessary for the
Scripture to be fulfilled which the Holy Spirit
uttered beforehand by the lips of David in regard
to Judas who acted as guide to those who arrested
17 Jesus. For he was numbered among us, and he did
get his allotted share of this ministry.[1]

20 For it is written in the Book of Psalms,

Let his dwelling-place be desolate;
Let no man dwell there,[2]

also, *Let another take over his work.*[3]

[1] 18 Now this man bought a plot of ground with the price
of his treachery, and falling there headlong he burst asunder
and all his bowels gushed out. 19 This fact became known
to the people of Jerusalem so that the place was called in
their language, Acheldamach, The Field of Blood. [This is
probably an early marginal note which has crept into the
text.]

[2] Ps. 69 : 25. [3] Ps. 109 : 8

21 "It is necessary then that, of the men who have
been associated with us during the whole time in
which the Lord Jesus went in and out among us,
22 from his baptism by John down to the day on which
he was taken up from us, one should join us as a
witness to his resurrection."

The Lot Falls on Matthias

23 So they placed two in nomination, Joseph called
24 Bar-Sabbas (surnamed Justus) and Matthias; and
they prayed, saying:
"Thou, O Lord, who knowest the hearts of all
men, show clearly which of these two men thou hast
25 chosen to fill the place in the ministry of this
apostleship from which Judas went out to go to his
own place."
26 Then they cast lots for them, and the lot fell
upon Matthias, and he was numbered with the
eleven apostles.

II

THE OUTPOURING OF THE HOLY SPIRIT

The Day of Pentecost

1 When the day of Pentecost was fully come, and
2 they were all together in the same place, there came
suddenly from the sky a sound like the onrush of
a mighty wind, and it filled all the house where
3 they were sitting. There appeared to them
tongues, like flame, distributing themselves, one
4 resting upon the head of each one, and they were
all filled with the Holy Spirit, and began to speak
with other tongues as the Spirit was giving them
utterance.
5 Now there were, staying in Jerusalem, devout
6 Jews from many and distant lands. So when this
noise was heard, the crowd gathered in bewilder-
ment because each man heard them speaking in his
7 own language. They were beside themselves with
wonder.

Each in His Own Tongue

"Are not these Galileans who are speaking?"
8 they exclaimed. "Then how is it that each one of
us hears them speak his own mother tongue?
9 Parthians, Medes, Elamites, dwellers in Mesopo-
tamia, in Judæa, in Cappadocia, in Pontus and Asia,
10 in Phrygia, Pamphylia, Egypt, and the district of
Lybia around Cyrene, visitors from Rome, Jews and
11 proselytes, Cretans and Arabians, we all hear these
men telling in our own tongue what great things
God has done."
12 All were astonished and bewildered and kept say-
13 ing to one another, "What can this mean?" But
others were saying with a jeer, "These men are
full of sweet wine."

Peter's Address

14 Then Peter, with the Eleven, stood up and ad-
dressed them in a loud voice:

"Men of Judæa and dwellers in Jerusalem, have
no doubt about this matter, but listen to what I say.
15 These men are not drunk, as you suppose, since it
16 is only nine o'clock in the morning. No, this is
what the prophet Joel predicted:

17 "*In the last days,* God says, *it shall come to pass*
that I will pour out my Spirit upon all mankind;

"Your sons and your daughters shall prophesy,
your young men shall see visions, your old men shall
18 *dream dreams; upon my slaves, both men and*
women, in those days, will I pour out my Spirit, and
they shall prophesy.
19 *In the sky above I will show marvels,*
And signs in the earth beneath;
Blood and fire, and vapor of smoke.
20 *Into darkness shall the sun be turned,*
And into blood the moon,
Ere the day of the Lord come, that great and terri-
ble day.
21 *And every one who calls upon the name of the Lord*
will be saved.[1]

[1] Joel 2 : 28-32.

Peter the Cowardly Becomes Peter the Bold

22 "Men of Israel, listen to these words. Jesus the
Nazarene, a man accredited to you by God, through
mighty works and wonders and signs which God
did by him among you, as you yourselves know;
23 him, delivered up by the settled purpose and fore-
knowledge of God, you crucified and killed at the
24 hands of lawless men; but God has raised him to
life, having loosed the pangs of death, because it
25 was not possible for death to hold him. For David
says of him:

"I beheld the Lord always before my face;
For he is at my right hand lest I be shaken.
26 *Therefore my heart is glad, my tongue exults,*
My very body also shall pitch its tent in hope:
27 *For thou wilt not leave my soul in Hades,*
Nor give up thy Holy One to see corruption.
28 *Thou hast made known to me the paths of life,*
Thou wilt fill me with gladness in thy presence.[2]

Peter Declares the Resurrection

29 "Men and brothers, I can speak plainly to you
concerning the patriarch David, because he not only
died and was buried, but his tomb is among us even
30 to this very day. Because he was a prophet and
knew that God had sworn to him with an oath that
of the fruit of his loins he would set one on his
31 throne,[3] he, foreseeing this, spoke of the resurrection
of Christ that *neither was he left in Hades, nor did*
32 *his flesh see corruption.* This Jesus God has raised
33 up, of this we are all witnesses. Since he is by
the mighty hand of God exalted, and has received
from his Father the promise of the Holy Spirit, he
has poured forth this which you now see and hear.
34 For David did not ascend into heaven; but he him-
self said,

"The Lord said to my Lord
Sit thou on my right hand
35 *Until I make thine enemies*
A footstool under thy feet.[4]

[2] Ps. 16 : 8-11. [3] Ps. 132 : 11. [4] Ps. 110 : 1.

36 "Therefore let the whole House of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom you have crucified."

Three Thousand Are Baptized

37 When they heard these words they were stung to the heart, and said to Peter and the rest of the apostles:

"Men and brothers, what shall we do?"

38 "Repent," answered Peter, "and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the
39 gift of the Holy Spirit. For the promise belongs to you and to your children and to all who are afar off, whomever the Lord may call."

40 With many other words he continued to bear testimony, and kept entreating them, saying, "Save yourselves from this perverse generation."

Doctrine, Fellowship, Communion, Prayer

41 Then those who welcomed his message were baptized, and in that day about three thousand souls
42 were added to them; and they stedfastly continued in the teaching of the apostles, and in the fellowship, in the breaking of the bread, and in the prayers.

The Dawn of a New Life

43 And awe came upon every soul, and many won-
44 ders and signs were wrought by the apostles. And all the believers were together, and had all things in
45 common. They would sell their lands and other property, and distribute the proceeds among all,
46 just as any one from time to time had need. Day after day they continued stedfastly with one accord in the Temple; and breaking bread together in their own homes, they continued to eat their food with
47 gladness and an undivided heart, praising God, and looked on with favor by all the people. Meanwhile the Lord kept adding to them daily those that were being saved.

III

AT THE BEAUTIFUL GATE

At the Beautiful Gate

1 One day Peter and John were going up together
for the hour of prayer, at three in the afternoon,
2 when a man lame from his birth was carried along,
who was wont to be laid each day near the gate
of the Temple called the Beautiful Gate, to ask alms
3 of those who were going into the Temple. When
he saw Peter and John about to go into the Temple,
4 he kept asking them for alms; Peter fixed his eyes
5 upon him, as did John, and said, "Look at us." So
he waited, expecting to get something from them.
Then Peter said:
6 "I have neither silver nor gold, but what I do
have, this I am going to give to you; in the name of
Jesus Christ, the Nazarene, walk!"
7 Then taking his right hand he lifted him up.
Instantly his feet and ankle-bones were strength-
8 ened; and leaping forth he stood on his feet, and
began to walk, and went with them into the Temple,
9 walking, and leaping, and praising God. When
all the people saw him walking and praising God,
10 and recognized that this was the man who used to
sit and beg at the Beautiful Gate of the Temple,
they were filled with awe and amazement at what
had happened to him.

Peter's Second Sermon

11 While he was clinging to Peter and John, all the
people crowded awe-struck around them, in what
12 was known as Solomon's Portico. When he saw
this, Peter said to the people:

The Gospel of the Resurrection

"Men of Israel, why are you wondering at this?
Why do you stare at us, as if by our own power or
13 piety we had made this man to walk? The God of
Abram, Isaac, and Jacob, the God of our fathers,

has glorified his Servant Jesus, whom you betrayed
and disowned before Pilate, when he had decided to
14 let him go; but you disowned the holy and righteous
One, and asked as a favor the release of a mur-
15 derer. The Pioneer of Life you put to death. But
God has raised him from the dead, and we are wit-
16 nesses of that fact. And his name, on the ground
of faith in his name, has made strong this man,
whom you now see and know; yes, the faith that is
through him has made this man sound and strong
again, in the presence of you all.

Of Christ the Prophets Spoke

17 "And now, brothers, I know that you did it in
18 ignorance, as did also your rulers. But God has
thus fulfilled what he foretold by the mouth of all
19 the prophets, that his Christ should suffer. Repent
then! and reform, for the blotting out of your sins,
so that there may come times of refreshing from the
20 presence of the Lord; and that he may send Jesus,
21 your appointed Messiah, whom the heavens must re-
ceive until the time of restoration of all things.

"God spoke of this ages ago, through the mouth
22 of his holy prophets. Moses, for example, said:

"*The Lord your God will raise up a Prophet for you from among your brothers, as he has raised up me; you must listen to whatever he may tell you;*
23 *and it shall be that every soul who will not listen to that Prophet shall be utterly destroyed from among the people.*[1]

24 "Yes, and all the prophets from Samuel and his
successors, all that have spoken, have also told of
25 those days. You are the sons of the prophets, and
of the covenant which God made with your fathers,
saying to Abraham,

"*And in thy seed shall all the families of the earth be blessed.*[2]

26 "It was for you first that God raised up his Ser-
vant, and sent him to bless you in turning every
one of you away from your wicked ways."

[1] Deut. 18 : 15-19; Lev. 23 : 29. [2] Gen. 12 : 3.

IV

THE GLAD DAWN OF THE EARLY CHURCH

Peter and John Arrested

1 While they were addressing the people the priests,
the commander of the Temple, and the Sadducees
2 came upon them, incensed at their teaching the
people, and proclaiming, in the case of Jesus, the
3 resurrection from the dead. They arrested them,
and put them in prison till the next day, for it
4 was already evening. But many of those who had
heard the message believed, and the number of the
men came to be about five thousand.

Their Trial

5 There was held in Jerusalem, next morning, a
meeting of their rulers, the elders and scribes,
6 and Annas, the high priest, Caiaphas, John, Alex-
ander, and all the members of the high priest's
7 family were present. Then they made the men
stand before them and demanded,

"By what power, or in what name, have you fellows done this?"

Peter Speaks Boldly

8 Then Peter, filled with the Holy Spirit, answered
them:

9 "Rulers and elders of the people, if we are being
examined today concerning a benefit conferred upon
10 a cripple, as to how this man has been cured, be
it known to all of you, and to all the people of
Israel, that in the name of Jesus Christ, the Naza-
rene, whom you crucified, whom God raised from
the dead, in him does this man stand before you
11 strong and well. For he is *the Stone, cast aside*
by you builders, which has become the head stone of
12 *the corner.*[1] There is no salvation in any other, for
there is no other name under heaven given among
men, in which we must be saved."

[1] Ps. 118 : 22.

They Are Released

13 Now when they beheld the glad fearlessness of
Peter and John and had perceived that they were un-
learned and obscure individuals, they were amazed;
and they began to recognize them, that they were
14 companions of Jesus. But since they saw the man
standing with them who had been healed, they had
15 nothing to answer. So they bade them withdraw
from the Sanhedrin, while they conferred together.

The Pharisees Deliberate

16 "What," said they, "shall we do with these men?
For it is well known throughout Jerusalem that a
notable miracle has been performed by them, and
17 we cannot deny it. But that the matter may spread
no further among the people, let us threaten them
not to speak to any one hereafter about this Name."

"To Listen to You or to God?"

18 So they summoned them, and ordered them not
to speak at all, nor to teach in the name of Jesus.
19 But Peter and John said in reply:

"Do you decide whether in the sight of God it
20 is right to obey you rather than God; but for our
part, we cannot help speaking about what we have
seen and heard."

21 So when they had further threatened them they
let the apostles go, being quite unable to find any
way of punishing them because of the people, for
everybody was glorifying God over what had hap-
22 pened. For the man on whom this miracle of heal-
ing had been wrought was over forty years old.

The Church on Its Knees

23 As soon as the apostles were released, they went
to their friends, and told what the high priests and
24 elders had said. And when they heard it they all
lifted up their voices in prayer to God, saying:

"O Sovereign Lord, who madest heaven and earth
25 and sea, and all that in them is, who saidest through
the Holy Spirit, by the lips of thy servant David,
our forefather:

" Why did the Gentiles rage,
And the peoples form futile plans?
26 *The kings of the earth set themselves in array,*
And the rulers were gathered together
Against the Lord and against his Christ.[2]
27 " In this very city they did gather together
against thy holy Servant, Jesus whom thou hast
anointed—Herod and Pontius Pilate, with the Gen-
28 tiles and also the tribes of Israel—to do all that
thy power and thy will had predetermined should
29 be done. And now Lord, listen to their threats,
and grant to thy slaves to proclaim thy message
30 with all boldness, whilst thou stretchest forth thy
hand to heal; grant too, that signs and wonders may
be done through the name of thy holy Servant,
Jesus."

The Answer in Great Power

31 When they had prayed, the place where they were
gathered was shaken; and they were all filled with
the Holy Spirit, and began to speak the message of
the Lord with boldness.

One Great Concord of Love

32 Now the multitude of the believers was of one
heart and one soul, nor did any one of them say
that any of his possessions was his own; but they
33 had all things common. And the apostles continued
with great power to give their witness concerning
the resurrection of the Lord Jesus, and great grace
34 was upon them all. Nor was there any one of them
in want, for all who owned houses or lands would
sell them and bring the price of the things that were
35 sold, and lay it at the apostles' feet; and distribu-
tion would be made to each according to his need.
36 In this way Joseph, whom the apostles called Bar-
nabas (" Son of Encouragement " is what it means),
37 who was a Levite, a native of Cyprus, sold a farm
which he had, and brought the price, and laid it at
the apostles' feet.

[2] Ps. 2 : 1, 2.

V

CAMEOS OF EARLY CHRISTIANITY

Ananias and Sapphira

1 But a man named Ananias who, with his wife
2 Sapphira, sold a farm of his, kept back some of the purchase price, with the connivance of his wife. He brought only a part and laid it at the apostles' feet.
3 "Ananias," said Peter, "why has Satan so filled your heart that you are lying to the Holy Spirit, and
4 keeping back part of the price of the land? While it remained unsold, was it not your own? And after it was sold, was not the price at your own disposal? How could you conceive this act in your heart? You have not lied unto men, but unto God."
5 As Ananias heard these words he fell down and
6 expired, and all who heard were awe-struck. But the younger men rose, wrapped the body up, and carried it out to bury it.
7 About three hours later his wife came in, not
8 knowing what had happened; and Peter said to her, "Tell me if you got so much for the land."
"Yes," she said, "so much."
9 "Why was it," said Peter, "that you both agreed to tempt the Spirit of the Lord? Lo, the feet of those who buried your husband are at the door, and they shall carry you out."
10 Instantly she fell down at his feet and expired, and when the young men came in they found her dead, and carried her out and buried her beside her
11 husband. And great fear fell on all the church and upon all who heard it.

Many Signs and Wonders

12 Many signs and wonders continued to be wrought among the people by the hands of the apostles, and by common consent they all would meet in Solomon's
13 Porch, but none of the rest dared to associate with
14 them. Yet the people continued to hold them in

high honor, and more and more believers in the
15 Lord were joining them, both men and women. In
consequence people would even bring out their sick
into the streets, and place them upon beds and
pallets as Peter was passing, that at least his
16 shadow might fall upon some of them. The people
of the towns near Jerusalem also continued to come
in crowds, bringing their sick and those who were
harried by unclean spirits, and all of them were
healed.

The Apostles Released from Prison

17 This aroused bitter indignation among the high
priest and his followers who were of the sect of the
18 Sadducees, and they apprehended the apostles, and
19 threw them into the public prison. But an angel
of the Lord opened the prison doors during the
night, and let them out.
20 He said to them, "Go take your stand in the
Temple, and continue to tell the people all the words
21 of this Life." When they heard this they went at
early dawn to the Temple, and began to teach.

Meantime when the high priest and his followers
arrived, they summoned the Sanhedrin and all the
Council of the Elders of the sons of Israel, and sent
22 to the prison to fetch the apostles. But the officers
who went did not find them in the prison; so they
came back and reported,
23 "The prison we found locked fast, with the guards
stationed at the doors, but when they were opened
we found no one inside."
24 When the officer in charge of the Temple and
the high priest heard these words, they were per-
plexed concerning them, wondering what would come
25 of it. And some one came and told them that the
very men whom they had put in prison were stand-
26 ing in the Temple, and teaching the people. On
this the officer went off with his men and fetched
them, not, however, by force, for they were afraid
27 that the people would stone them. So they brought
them, and stood them before the Sanhedrin. Then
the high priest questioned them:

28 "We strictly forbade you, did we not, to teach about this Name, and here you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."

The Apostles Reiterate Their Message

29 But Peter and the apostles said in reply:
30 "We must obey God rather than man. The God of our fathers has raised up Jesus, whom you slew
31 by hanging him on a tree. Him God has exalted at his right hand as Prince and Saviour, to give Israel
32 repentance and forgiveness of sins. And we are witnesses of these things, and so is the Holy Spirit whom God has given to those who obey him."
33 When they heard this they were infuriated, and
34 were minded to kill the apostles; but Gamaliel, a Pharisee, a teacher of the law, and held in honor by all the people, rose from his seat, and ordered
35 the apostles to be put outside for a little while. He said:

Gamaliel Urges Caution

"Men of Israel, take care what you are about to
36 do with these men. Years ago Theudas arose, claiming to be somebody, and was joined by about four hundred men. He was killed, and all of his fol-
37 lowers dispersed and annihilated. After him Judas of Galilee rose up in the days of the enrolment, and drew away some of the people after him. He also
38 perished, and all his followers were scattered. And now, I say to you, hold aloof from these men. Let them alone; for if this scheme or work be of human
39 origin it will come to nothing; but if it is from God, you cannot put it down; you may even find yourselves fighting against God."

Rejoicing in Suffering

40 They gave in to him; and called the apostles in, and after flogging them, released them, with in-
41 structions not to speak about the name of Jesus. So they left the Sanhedrin, rejoicing that they had been deemed worthy to suffer disgrace for the sake

42 of the Name; but not for a single day did they desist from teaching and preaching in the Temple, and in private houses, the Gospel of Jesus, the Messiah.

VI

THE JERUSALEM CHURCH APPOINTS DEACONS

Seven Deacons Appointed

1 Now in these days while the number of the disciples was multiplying, the Grecian Jews began to murmur against the Hebrews, because their widows were habitually overlooked in the distribution of
2 alms. Then the Twelve called the general body of the disciples together, and said to them:

"It is not fitting for us to leave off preaching the
3 Word of God, and minister at tables. So, brothers, find from among your own number seven men of good reputation who are full of the Spirit and of wisdom, and we will appoint them over this busi-
4 ness. But we will give ourselves to prayer and to the ministry of the Word."

5 This plan commended itself to the whole body, and they selected Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch.
6 These men they presented to the apostles who, when they had prayed, laid their hands upon them.

The Church Expands

7 And the word of the Lord continued to spread; and the number of the disciples in Jerusalem was increasing exceedingly, and a large number of priests became obedient to the faith.

The Arrest of Stephen

8 Meanwhile Stephen, full of grace and power,
wrought great wonders and signs among the people.
9 But certain men from the so-called "Synagogue of the Freedmen" and certain Cyrenians, and Alex-

andrians, Cilicians, and men from Roman Asia,
10 started to dispute with Stephen, but were unable
to withstand the wisdom and spirit with which he
11 used to speak. Then they instigated some to say,
"We have heard him speaking blasphemy against
Moses and against God;"
12 and in this way they excited the people. The
elders and the scribes rushed upon him, and seized
13 him, and brought him into the Sanhedrin. They
also set up false witnesses who testified:
"This fellow is continually talking against the
14 Holy Place and against the law. For we have heard
him say that Jesus of Nazareth will destroy this
place, and will change the customs which were
handed down to us by Moses."
15 Then all who were sitting in the council at once
fixed their eyes upon him, and saw his face like
the face of an angel.

VII

THE TESTIMONY AND MARTYRDOM OF STEPHEN

1 And the high priest said, "Are these things so?"

Stephen's Defense

2 Stephen answered:
"Listen, brothers and fathers. The God of glory
appeared to our father Abraham, when he was in
3 Mesopotamia, before he dwelt in Haran, and said to
him,
"Leave your country and your kindred, and come
to whatever land I will show you.
4 "So he left Chaldea and settled in Haran, and
from there, after his father's death, God moved him
5 to this land which you inhabit. But he gave him no
inheritance in it, no, not a single square yard of
ground; yet he promised to bestow the land as a
permanent possession on him and his posterity—
6 he at that time being childless. What God said was
this:

"His offspring will sojourn in a foreign land
where they will be enslaved and oppressed for four
hundred years.[1]
7 *"'And the nation, whichever it is, that enslaves*
them I will judge,' said God, 'and afterward they
shall come out, and they shall worship me in this
place.'[2]

A Summary of Jewish History

8 "Then he gave him a covenant of circumcision,
and under this covenant he became the father of
Isaac, whom he circumcised on the eighth day, and
Isaac became the father of Jacob, and Jacob be-
9 came the father of the twelve Patriarchs. The
patriarchs out of jealousy sold Joseph into Egypt.
10 But God was with him, and delivered him out of all
his afflictions, and gave him grace and wisdom,
when he stood before Pharaoh, king of Egypt, who
appointed him Governor over Egypt, and over all the
11 royal household. Then there came a famine over
the whole of Egypt and Canaan, and great distress,
12 so that our ancestors could not find food. But
Jacob heard that there was food in Egypt, and sent
13 our ancestors there on their first visit. On their
second visit Joseph made himself known to his
brothers, and Pharaoh was informed of Joseph's
14 parentage. Then Joseph sent and invited Jacob his
father and all his family, numbering seventy-five
15 souls, to come to him; and Jacob went down into
16 Egypt. There he died, and our ancestors also, and
they were carried across to Shechem, and laid in
the tomb which Abraham had purchased for a sum
of money from the sons of Hamor in Shechem.

Moses Is Born

17 "But as the time drew near for the fulfilment
of the promise which God made to Abraham, the
18 people multiplied and increased in Egypt; until
19 there arose a king who knew not Joseph. He dealt
craftily with our race, and oppressed our fore-

[1] Gen. 15 : 13. [2] Exod. 3 : 12.

fathers, by making them expose their infants so
20 that they should not live. In this time Moses was
born, a divinely beautiful child, who was brought up
21 for three months in his father's house. When he
was exposed, Pharaoh's daughter took him up, and
22 brought him up as her own son. So Moses was
educated in all the wisdom of the Egyptians, and
was mighty in his words and works.

Slaying of the Egyptian

23 "And when he was forty years old it came into
his heart to visit his brothers, the children of Israel;
24 and when he saw one of them wronged he wrought
redress for the one overpowered, by striking down
25 the Egyptian. (Now he supposed that his brothers
would understand how God by his hand was bring-
26 ing them deliverance; but they did not.) Next day
he came upon two of them fighting, and tried to
make peace between them.

"'Sirs,' he said, 'you are brothers. Why are
you wronging each other?'

27 "But the man who was ill-treating his neighbor
thrust him aside, saying,

"'*Who made you a magistrate and ruler over us?*
28 *Do you want to kill me, as you killed the Egyptian*
yesterday?'[3]

29 "Alarmed at this question, Moses fled from the
land, and went to live in the land of Midian.
There he became the father of two sons.

The Burning Bush

30 "But at the end of the forty years there appeared
to him, in the desert of Mt. Sinai, an angel in a
31 flame of fire, in a bush. When Moses saw it he
was astonished at the sight. But when he drew
near to look, the voice of the Lord said,

32 "*I am the God of your fathers, the God of Abra-*
ham, Isaac, and Jacob.[4]

"And Moses trembled and dared not gaze.

33 "And the Lord said:

[3] Exod. 2 : 14. [4] Exod. 3 : 6.

"Take off your sandals, for the place on which
34 *you are standing is holy ground. Truly I have seen*
the oppression of my people in Egypt, and I have
heard their groans, and am come down to rescue
them; and now, come, I will send you into Egypt.[5]

The Disobedience of the People

35 "This Moses whom they refused when they said,
Who made you to be a ruler and a judge? that same
Moses we find God sending as a ruler and a re-
deemer by the hand of the angel who appeared to
36 him in the bush. This was he who brought them
out, after he had shown signs and wonders in the
land of Egypt, in the Red Sea, and in the wilderness,
37 for forty years. It was this Moses who said to the
Children of Israel,

"God will raise up a Prophet for you from among
your brothers, as he did me.[6]

38 "This is the one who was in the congregation in
the wilderness along with the angel who spoke to
him in Mt. Sinai, and with our ancestors to whom
39 he gave living words to hand down to us. To him
our ancestors would not be obedient, but thrust him
aside, and in their hearts turned back into Egypt.
40 Said they to Aaron:

"Make Gods for us who shall march in front of
us! As for this Moses who led us forth out of
the land of Egypt, we know not what has happened
to him.[7]

The Golden Calf

41 "And they made a calf in those days, and offered
a sacrifice to this idol, and began to rejoice over
42 what they had made with their own hands. So God
turned from them, and gave them up to the wor-
ship of the heavenly host, as it is written in the
book of the Prophets:

"Did you offer unto me slain beasts as sacrifices
during the forty years in the wilderness, O House

[5] Exod. 3 : 5-10.
[6] Deut. 18 : 15-18.
[7] Exod. 32 : 1.

43 *of Israel? No, it was the Tabernacle of Moloch and*
the star-symbol of the god Rempha that you lifted
up—the images which you made in order to worship
them; so I will carry you away beyond Babylon.[8]

The Tabernacle in the Wilderness

44 "In the wilderness our ancestors had the Taber-
nacle of Testimony built, as he appointed who told
Moses to make it according to the pattern he had
45 seen. That tabernacle was brought in by our an-
cestors, in their turn, when they under Joshua
entered on the possession of the nations whom God
thrust out before them, until the days of David.
46 David obtained favor with God, and asked per-
mission to find a dwelling-place for the God of
47 Jacob. But it was Solomon who built him a house.
48 Yet the Most High does not dwell in houses made
with hands; as said the prophet:
49 "*The heaven is my throne,*
And the earth the footstool of my feet:
What kind of house will you build for me? saith
the Lord.
Or what resting-place shall I have?
50 *Did not my hand make this universe?*[9]

Stephen Brings the Message Home

51 "Stiff-necked, uncircumcised in heart and ears!
You are always resisting the Holy Ghost! As your
52 fathers did, so do you. Which of the prophets did
not your fathers persecute? They killed those who
foretold the coming of the Righteous One, whose be-
53 trayers and murderers you have now become—you
who received the law, given through angels, and
obeyed it not."

They Stone Stephen

54 As they heard these words they became furious
55 and gnashed their teeth at him. But he, full of the
Holy Spirit, looked up stedfastly into heaven, and

[8] Amos 5 : 25-27.
[9] Isa. 66 : 1, 2.

saw the glory of God, and Jesus standing at the right hand of God.
56 "Look, I see heaven open," he said, "and the Son of man standing at the right hand of God."
57 With a loud outcry they stopped their ears, and
58 rushed upon Stephen in a body, dragged him outside the city, and stoned him, the witnesses throwing off their outer garments at the feet of a young man
59 named Saul. So they stoned Stephen while he prayed,
"Lord Jesus, receive my spirit."
60 Then he knelt down and cried aloud,
"Lord, lay not this sin to their charge."
VIII: 1 With these words he fell asleep. And Saul fully approved of his murder.

VIII

THE MISSION OF PHILIP

The First Persecution

1 On this very day there broke out a great persecution against the church in Jerusalem, and all except the apostles were scattered throughout Judæa and
2 Samaria. Devout men buried Stephen, and made
3 loud lamentations over him. But Saul was laying waste the church. He was wont to enter into every house, and to drag off men and women, and to com-
4 mit them to prison. So those who were scattered abroad were going everywhere preaching the word.

The Ministry of Philip

5 Philip went down to the city of Samaria, and
6 began to preach Christ there. The crowd with one accord were giving heed to what he said, when they
7 heard and saw the signs that he did. For with a loud cry unclean spirits would come out of many possessed by them, and many that were palsied and
8 lame were healed. There began to be great joy in that city.

Simon the Sorcerer

9 Now for some time a man named Simon had been
practising sorcery in that city, and had amazed the
people of Samaria. He gave himself out to be some
10 great person. Many from all classes would give
heed to him, declaring,
"This man is the Power of God, known as the
Great Power."
11 They were giving heed to him because, for a long
12 time, he had amazed them with his sorceries. But
when they believed Philip, who was preaching
glad tidings about the kingdom of God and the
name of Jesus Christ, they began to be baptized,
13 both men and women. And Simon himself also be-
lieved, and after his baptism he remained with
Philip, and was full of amazement as he beheld
the signs and striking miracles which were per-
formed.

Peter and John Visit Samaria

14 The apostles at Jerusalem, when they heard that
Samaria had accepted the word of God, sent to them
15 Peter and John, who came down and prayed for
16 them, that they might receive the Holy Spirit, for
he had not yet fallen upon any of them; they had
simply been baptized in the name of the Lord Jesus.
17 Then the apostles laid their hands upon them, and
they received the Holy Spirit.

"Simony"

18 But when Simon perceived that, by the laying on
of the apostles' hands, the Spirit was given, he of-
fered them money, saying,
19 "Give me, too, this power, so that on whomever
I lay my hands, he may receive the Holy Spirit."
20 But Peter said to him:
"Your money perish with you, because you have
supposed that with money you can obtain God's free
21 gift! You have no part or lot in this matter. Your
22 heart is not right in the sight of God. Repent then
of this your wickedness, and beseech the Lord to

23 forgive you this purpose of your heart. For I perceive that you still stand in the gall of bitterness
and in the bondage of unrighteousness."
24 And Simon answered, "Pray to the Lord for
me, both of you, that nothing which you have said
may happen to me."
25 So the apostles, after bearing solemn witness, and
declaring the message of the Lord, returned to
Jerusalem, evangelizing many Samaritan villages as
they went.

Philip and the Eunuch

26 And an angel of the Lord spoke to Philip, saying,
"Arise and go on your way south, along the road
that runs down from Jerusalem to Gaza, the desert
way."
27 So he arose and went. And behold an Ethiopian
man, a eunuch, who was a high official (a chief
treasurer) of Candace, the queen of Ethiopia, who
28 had come to Jerusalem to worship, was now on his
way home, and was reading the Prophet Isaiah as
he sat in his chariot.
29 And the Spirit said to Philip, "Go up and join
that chariot."
30 So Philip ran up, and heard him reading Isaiah
the Prophet, and said to him:
"Do you understand what you are reading?"
31 The eunuch answered, "Why, how can I unless
some one shall show me the way?" And he begged
32 Philip to get up and sit with him. Now the portion
of Scripture which he was reading was as follows:

He was led like a sheep to the slaughter;
And as a lamb before its shearer is dumb,
So he opened not his mouth:
33 *In his humiliation justice was denied him.*
Who will declare his posterity?
For his life is cut off from the earth.[1]

34 "Pray," asked the eunuch of Philip, "of whom is
the prophet speaking? Of himself, or of some one
else?"

[1] Isa. 53 : 7, 8.

35 Then Philip opened his lips, and beginning from
that same scripture, he preached the gospel of
36 Jesus to him. And as they were going on their
way they came to a certain water, and the eunuch
said:
"See, here is water! What hinders my being
baptized?"[2]
38 And he ordered the chariot to stop; and both of them,
Philip and the eunuch, went down into the water,
39 and Philip baptized him. And when they had come
up out of the water, the Spirit of the Lord snatched
Philip away, and the eunuch saw him no more, but
40 continued on his way rejoicing. Philip found him-
self at Ashdod. Then visiting town after town, he
kept preaching the good news in all the cities until
he reached Cæsarea.

[2] Verse 37 is wanting in the earliest manuscripts.

IX

SAUL SEES A GREAT LIGHT

The Conversion of Saul

1 Meanwhile Saul, still breathing out threats of
murder against the disciples of the Lord, went to
2 the high priest and begged of him letters addressed
to the synagogues in Damascus, so that if he found
any that were of the Way, either men or women, he
could bind them and bring them to Jerusalem.
3 And as he journeyed, when he was approaching
Damascus, suddenly a light from heaven flashed
4 round him. He fell to the ground, and heard a voice
which said to him,
"Saul, Saul, why are you persecuting me?"
5 And he said, "Who are you, Lord?"
6 "I am Jesus, whom you are persecuting," he said.
"Stand up and go into the city, and there you shall
be told what you must do."
7 Meanwhile the men who were his fellow travelers
stood speechless, hearing indeed the voice, but be-

8 holding no one. And Saul got up from the ground,
but although his eyes were open, he continued to
perceive nothing; so they took him by the hand and
9 led him into Damascus. And he remained there
three days, seeing nothing, and without eating or
drinking.

The Lord Sends Ananias

10 Now there was in Damascus a disciple named
Ananias, and the Lord spoke to him in a vision,
saying,

"Ananias!"

And he answered, "Lo, I am here, Lord."

11 And the Lord said to him:

"Arise, go into the street named 'Straight,' and
make inquiries in the house of Judas for a man of
12 Tarsus, one Saul. He is now praying, and has seen
a man named Ananias enter and lay his hands on
him to restore his sight."

13 "But, Lord," said Ananias, "I have heard from
many about that man, and how much evil he did
14 to the saints at Jerusalem! In this city, too, he has
authority from the chief priests to arrest all those
who call upon thy name."

15 "Go," answered the Lord, "this man is a chosen
instrument of mine to bear my name before the
nations and their kings, and before the Children of
16 Israel also; for I am going to show him all he has
to suffer for the sake of my name."

17 And so Ananias went and entered into the house,
and laying his hands on him, said,

"Brother Saul, the Lord, even Jesus, who ap-
peared to you on your journey, has sent me that
you may receive your sight, and be filled with the
Holy Spirit."

Paul's Sight Restored

18 Instantly something like scales fell from his eyes,
and he received his sight. He arose and was bap-
19 tized. Afterward he took food and was strengthened.
And he remained for some time with the disciples

20 at Damascus. And he began at once to proclaim
21 in the synagogues Jesus as the Son of God. His
hearers were all astonished, and began to say:
"Is not this the very man who in Jerusalem made
havoc of those who called upon the Name? Did he
not come hither for the express purpose of carrying
them all in chains to the high priests?"

A Plot to Kill Saul

22 But Saul gained more and more influence, and
kept putting the Jews who lived in Damascus to
confusion by his proof that Jesus was the Christ.
23 And when many days were fulfilled the Jews made
24 a plot to kill Saul; but information of their plot
was given Saul, and although they kept watch day
and night on the gates, in order to make away with
25 him, his disciples took him by night, and let him
down over the wall, lowering him in a basket.

Saul Comes to Jerusalem

26 So he came to Jerusalem, and attempted to join
the disciples, but they were all afraid of him, be-
cause they did not believe that he was a disciple.
27 But Barnabas took him and brought him to the
apostles, and told them how Saul had seen the Lord
in the way, and that he had spoken to him; and also
how he had preached the Name of the Lord Jesus
28 boldly at Damascus. Henceforth Saul was one of
them, going in and out of the city, and speaking
29 fearlessly in the Name of the Lord. He also used to
hold conversations and debates with the Grecian
30 Jews, but they kept trying to kill him. When they
learned this the brothers took him down to Cæsarea,
and then sent him forth to Tarsus.

The Church Prospers

31 Now throughout the whole of Judæa, Galilee, and
Samaria the Church continued to enjoy peace and
to be spiritually built up. It was increasing in
members also, as it kept walking in the fear of the
Lord, and in the comfort of the Holy Spirit.

Peter Heals Æneas

2 Now Peter, as he was going from town to town,
came down also to the saints who lived in Lydda.
3 Here he found a man named Æneas, bedridden for
4 eight years, a paralytic. Peter said to him:
"Æneas, Jesus Christ cures you! Rise and make
your own bed!"
5 At once he rose to his feet. All the people of
Lydda and Sharon saw him, and they turned to the
Lord.

Peter Raises Dorcas to Life

36 Among the disciples at Joppa was a woman named
Tabitha—which may be translated Dorcas or "Ga-
zelle"—a woman whose life was full of good works
and almsgiving, which she was doing continually.
37 She, as it happened, was taken ill just at that time,
and died. After washing her body, they laid it in
38 an upper room. And as Lydda was near Joppa,
the disciples, when they heard that Peter was there,
sent two men to him with the entreaty,
"Delay not to come on to us."
39 So Peter arose and went with them. On his
arrival they took him up-stairs, and all the widows
stood near him, weeping, and showing him the cloaks
and garments which Dorcas used to make, while she
40 was still with them. But Peter put them all out,
and kneeled down, and prayed; and then turning to
the body, he said,
"Tabitha, rise!"

Peter Lodges With a Tanner

She opened her eyes, and on seeing Peter she sat
41 up. Then he gave her his hand and raised her up,
and after calling the saints and the widows, he gave
42 her back to them alive. This incident became known
throughout Joppa, and many believed in the Lord.
43 Peter stayed for some time in Joppa, lodging in
the house of Simon, the tanner.

X

PETER HAS AN EPOCHAL VISION

An Angel Sent to Cornelius

1 Now there was at Cæsarea a man named Cor-
2 nelius, a captain in the Italian regiment. He was a devout man and God-fearing, and so were all his household. He gave many alms to the people, and
3 constantly prayed to God. About three o'clock one afternoon he had a vision, and distinctly saw an angel of God enter his house and say to him,

"Cornelius."

4 He stared at him in terror, and said,

"What is it, Lord?"

"Your prayers and your alms have risen for a
5 memorial before God," answered the angel; "and now send men to Joppa and fetch one Simon, who is
6 called Peter. He is staying as a guest with Simon, a tanner, whose house is near the sea."
7 And after the angel who was speaking to him was gone, he called two of his household servants and a devout soldier who was in constant attendance
8 upon him, and after telling them everything, he sent them to Joppa.

Peter's Vision

9 The next day, while they were still on their way and were approaching the town, about noon, Peter
10 went up to the housetop to pray. He had become very hungry and longed for food; but while they
11 were preparing it, he fell into a trance. He beheld the sky opened, and a vessel descending like an enormous sail let down to earth by the four corners.
12 In it were all kinds of quadrupeds and creeping
13 things of the earth, and wild birds. A voice came to him, saying,

"Rise, Peter, kill and eat."

14 "Not so, my Lord," answered Peter, "for I have never yet eaten anything common and unclean."

5 And again a second time came to him a voice, saying,
"What God has cleansed you must not call common."
6 This happened three times; and immediately the sail was drawn up into the sky.

Cornelius' Servants Arrive

17 Now while Peter was greatly perplexed to know what the vision which he had seen might mean, just then the men who had been sent by Cornelius, and had made inquiries for the house of Simon, stood
18 at the gate, and called and asked whether Simon
19 who was called Peter was lodging there. So the Spirit said to Peter, who was still pondering over the vision:
20 "Three men are now looking for you. Rise, go down and go with them, nothing doubting; for it is I who have sent them."
21 So Peter went down to the men and said:
"I am the man you are looking for. What is the reason of your coming?"
22 "Cornelius," they answered, "a captain, a devout man, and God-fearing, of whom the whole Jewish nation speaks well, was instructed by a holy angel to send for you to come to his house, and to listen to your message."
23 So he invited them in and gave them lodging.

Peter Goes to Cornelius

The next day he rose, and went off with them, and some of the brothers from Joppa accompanied
24 them; and the day after that they reached Cæsarea. There Cornelius was waiting for them, and had brought together all his relatives and intimate
25 friends. When Peter entered the house Cornelius
26 met him, fell at his feet, and worshiped him; but Peter lifted him up.
"Stand up," he said, "I am only a man, myself."
27 And as he talked with him, he went in and found
28 a large company assembled. To them he said:
"You know, yourselves, that it is illegal for a Jew

to associate with or to visit one of another nation
but God has taught me that I should not call any
man common or unclean. For this reason, when
29 sent for, I came without demur. I ask therefore
why you sent for me."
30 Cornelius answered:
"Three days ago, at this very hour, I was pray-
ing in my house at three o'clock in the afternoon
when suddenly a man in a shining robe stood by me
31 and said:
"'Cornelius, your prayer is heard, and your alms
32 are had in remembrance in the sight of God. So
send to Joppa and summon Simon, who is called
Peter. He is lodging with Simon the tanner, in a
house by the seaside.'
33 "So I sent for you without delay, and you have
been kind enough to come. Now therefore we are
all here present in the sight of God, to listen to
what the Lord has commanded you to speak."

Peter's Speech

34 Then Peter began to speak:
"Of a truth I begin to see quite plainly that God
35 is no respecter of persons; but in every nation he
who fears him and works righteousness is acceptable
36 to him. You cannot but know the message which he
sent to the descendants of Israel, when he preached
the gospel of peace by Jesus Christ who is Lord of
37 all; you know how the message spread throughout
all Judæa, beginning in Galilee, after the baptism
38 which John preached; how God anointed Jesus of
Nazareth with the Holy Spirit and with power, and
how he went about everywhere doing good,[1] and
curing all who were oppressed by the devil; for God
39 was with him. And we are witnesses of all that he
did, both in the land of the Jews and in Jerusalem.
40 They killed him, hanging him on a tree. But him
God raised up on the third day, and permitted him
41 to be made manifest, not to all the people, but to

[1] The verb translated "doing good" is not ἀγαθοποιέω but εὐεργετέω, perhaps more precisely translated "conferring benefits" or "working out good deeds."

witnesses—men previously chosen by God—that is, to us, who ate and drank with him after he had
2 risen from the dead; when he charged us to preach to the people, and to testify that this was he whom God ordained to be the judge of the living and of
3 the dead. To him all the prophets bear witness, testifying that through his name every one that believes on him will receive remission of sins."

Gentiles Receive the Spirit

14 While Peter was still speaking, the Holy Spirit
15 fell on all who were listening to the message. And all the Jewish believers who had accompanied Peter were amazed, because the gift of the Holy Spirit
16 was poured out upon the Gentiles also. For they heard them speak with tongues and magnify God.
17 Then Peter said, "Can any one refuse water for the baptism of these men who have received the Holy
18 Spirit as well as we?" And he commanded them to be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

XI

WIDENING CIRCLES OF INFLUENCE

Peter Answers His Critics

1 Now the apostles and the brothers that were in Judæa heard that the Gentiles also had received the
2 word of God; so, when Peter came up to Jerusalem,
3 the circumcision party disputed with him, saying, "You went into the houses of the uncircumcised and ate with them!"
4 Then Peter began and explained the whole matter to them in order, saying:
5 "I was in the city of Joppa, praying, and while in a trance I saw a vision; a certain vessel descending, what seemed to be an enormous sail let down from the sky, by the four corners. It came down to me,
6 and while I gazed at it, I examined it carefully, and

saw the quadrupeds of the earth and the wild beast
7 and creeping things and the wild birds. I also heard
a voice saying to me, 'Rise, Peter, kill and eat.'
8 "'Not so, my Lord,' said I, 'for nothing common
or unclean has ever gone into my mouth.'
9 "But for the second time a voice spoke from the
sky, 'What God has cleansed, you must not call
common.'
10 "This was said three times, and then everything
11 was drawn up again into the sky. And lo! at that
very moment, three men who had been sent for me
from Cæsarea stood before the house in which I was.
12 And the Spirit bade me accompany them without
misgiving. There also accompanied me these six
13 brothers, and we went into the man's house. Then
he told us how he had seen the angel standing in his
house and saying:
"'Send to Joppa and fetch Simon who is also
14 called Peter. He will speak words to you by which
you and all your family will be saved.'
15 "And," said Peter, "as soon as I began to speak
the Holy Spirit fell upon them, just as he fell upon
16 us at the beginning. Then I remembered the words
of the Lord, how he used to say,
"'John indeed baptized in water, but you shall be
baptized in the Holy Spirit.'
17 "So if God gave them the same gift as he gave
to us, when we first believed on the Lord Jesus
Christ, who was I that I could withstand God?"
18 On hearing this they held their peace and glori-
fied God, saying,
"Forsooth then, to the Gentiles also God has
granted repentance unto life."

The First Gentile Church

19 Then those who had been scattered by the trouble
that arose over Stephen, traveled as far as Phœnicia
and Cyprus and Antioch; but they preached the
20 word to none except Jews. Some of them, however,
were Cyprians and Cyrenæans, who, on reaching
Antioch, began to tell the Greeks also the Good News
21 concerning the Lord Jesus. The hand of the Lord

was with them, and a great number who believed turned to the Lord.

Barnabas Goes to Antioch

22 When news of this reached the ears of the church at Jerusalem, they sent Barnabas as far as
23 Antioch. When he arrived, and saw the grace of God, he was glad, and he encouraged them all to remain faithful to the Lord, with full purpose of
24 heart; for he was a good man, and full of faith and the Holy Spirit. And a great multitude was added to the Lord.

Disciples First Called Christians

25 Then Barnabas visited Tarsus, to try to find Saul,
26 and when he had found him he brought him to Antioch, where for a whole year they were guests of the church, and taught many people. And it was in Antioch that the disciples first received the name of "Christians."

Alms for the Poor at Jerusalem

27 At that time some prophets came down from
28 Jerusalem to Antioch. One of them, who was Agabus, rose up, and being instructed by the Spirit, predicted that a great famine was about to come upon the whole inhabited earth. (It came in the
29 reign of Claudius.) So the disciples decided to send relief, every man according to his means, to the
30 brothers in Judæa. This they did, forwarding their contributions to the elders by the hand of Barnabas and Saul.

XII

PERSECUTIONS AND PROGRESS

Persecutions in Which James Is Beheaded

1 Now, at about that time, Herod the king put forth his hands to ill-treat certain members of the
2 church; and beheaded James, the brother of John,
3 with the sword. And when he saw that it pleased

the Jews, he proceeded to seize Peter also. (Thi
4 was during the days of unleavened bread.) He ha
him arrested and thrown in prison, and put unde
guard of sixteen soldiers. He intended, after th
5 Passover, to bring him forth to the people. S
Peter was kept in prison, but earnest prayer t
God was made by the church for him.

Peter Released by an Angel

6 Now when Herod was about to bring him forth
on that very night, while Peter was sleeping be
tween two soldiers, bound with two chains, and sen
tries before the door were guarding the prison
7 suddenly an angel of the Lord stood by him, and
light shone in the cell. Striking Peter on the side
he woke him, saying,

"Rise up quickly."

At once the chains dropped from his hands.

8 "Gird yourself," said the angel, "and put on you
sandals."

He did so. Then he said unto him,

"Throw your cloak about you, and follow me."

9 So Peter went out, following him, but did no
realize that what the angel was doing was real, bu
10 supposed that he was seeing a vision. And when
they had passed the first guard and the second, they
came to the iron gate that led to the city. This
opened to them of its own accord; and they went
out and passed on through one street; and sud
11 denly the angel left him. Peter, coming to himself
said,

"Now I know for a certainty that the Lord ha
sent his angel and released me from the hand o
Herod, and from all that the Jewish people were
anticipating."

The Church Surprised

12 So, after he had thought things over, he went t
the house of Mary, the mother of John, surnamed
Mark, where a large number of people were as
13 sembled, praying. When he knocked at the door o
the gate, a maid servant named Rhoda came to an

14 swer. And when she recognized Peter's voice, for
very joy she did not open the door, but ran in and
told them that Peter was standing in front of the
gate.
15 "You are mad," they said.
But she confidently insisted that it was so.
"It is his angel," they said.
16 Meanwhile Peter continued to knock, until at last
they opened the door, and were amazed to see that it
17 was really he. He motioned to them to keep quiet,
and told them how the Lord had brought him out
of prison.
"Tell all this to James," he said, "and to the
brothers," and away he went to another place.

Peter's Absence Discussed

18 When morning came there was no small stir
among the soldiers as to what could possibly have
19 become of Peter. Then Herod had search made for
him, and could not find him. After sharply ques-
tioning the guards, he ordered them off to execu-
tion. He then went down from Judæa to Cæsarea,
where he stayed for some time.

Herod's Death

20 Now Herod was violently displeased with the
people of Tyre and Sidon. So they came to him,
with one accord, and after conciliating Blastus, the
royal chamberlain, they begged for peace because
their country depended upon the king's country for
21 its food supply. So on the appointed day, Herod
put on his royal robes, and after taking his seat
upon the throne, began to harangue them.
22 "The voice of a god, and not of a man," the
23 people kept shouting. Instantly an angel of the
Lord smote him, because he had not given God the
glory, and being eaten up by worms, he died.

Return of Barnabas and Saul

24, 25 But the word of God grew and multiplied; and
after discharging their mission, Barnabas and Saul
returned from Jerusalem, bringing with them John,
surnamed Mark.

XIII

PAUL'S FIRST MISSIONARY JOURNEY

Barnabas and Saul Sent Forth as Missionaries

1 Now there were in the church in Antioch prophets
and teachers; Barnabas and Symeon, surnamed "the
Black," Lucius of Cyrene, Manaen, the foster-
2 brother of Herod the Tetrarch, and Saul. And as
they were worshiping the Lord, and fasting, the
Holy Spirit said to them,
"Separate me Barnabas and Saul for the work to
which I have called them."
3 So after fasting and praying, they laid their
hands on them, and let them go.

They Go to Cyprus

4 So they, sent forth by the Holy Spirit, went down
to Seleucia, and from thence they sailed to Cyprus.
5 And while they were in Salamis, they proclaimed
the word of God in the synagogues of the Jews.
6 They had John Mark as an assistant; and after
going through the whole island as far as Paphos,
they found a certain Jewish sorcerer and false
7 prophet, named Bar-Jesus, who belonged to the suite
of the proconsul, Sergius Paulus, an intelligent man.
He summoned Barnabas and Saul, and sought to
hear the word of God.

Elymas Opposed the Faith

8 But Elymas, "the sorcerer," for that is the trans-
lation of his name, opposed them, and tried to divert
9 the proconsul from the faith. So Saul, who is also
called Paul, filled with the Holy Spirit, gazed
steadily at him, and said:
10 "O full of all craft and cunning, you son of the
devil! You enemy of all goodness! Will you never
11 stop perverting the right ways of the Lord? The
Lord's hand is now upon you, and you shall be
blind, not seeing the sun for a season."
Instantly there fell on him a mist and a darkness,

and groping about, he sought some one to lead him
12 by the hand. Then the proconsul, seeing what had happened, believed. He was astounded at the teaching of the Lord.

They Sail to Perga

13 From Paphos Paul and his party set sail for Perga in Pamphylia; but John [Mark] left them
14 and went back to Jerusalem. Then they themselves, passing through from Perga, came to Antioch in Pisidia.

Paul Speaks to the Jews

Here they went into the synagogue on the Sab-
15 bath Day and sat down. And, after the reading of the Law and the Prophets, the wardens of the synagogue sent word to them:

"Brothers," they said, "if you have any word of encouragement to the people, say it."

16 So Paul stood up, and motioning with his hand, said:

Outline of Jewish History

"Men of Israel, and you who fear God, listen.
17 The God of this people of Israel chose our forefathers and made this people great, while they sojourned in the land of Egypt. And with an uplifted
18 arm he led them out of it. For about forty years
19 he bore with them in the desert, and when he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance for about
20 four hundred and fifty years. And afterwards he
21 gave them Judges, until Samuel, the prophet. Then they asked for a king, and he gave them Saul, the
22 son of Kish, a Benjamite, for forty years. After deposing him, he raised up David to be their king, to whom he also bore witness, when he said,

"*I have found David, the son of Jesse, a man after my own heart, and who will obey all my will.*[1]

23 "Of this man's descendants God has brought unto

[1] Ps. 89 : 20.

Israel, according to his promise, a Saviour, Jesus;
24 before whose coming John had already preached a
baptism of repentance to all the people of Israel.
25 And John, when he was finishing his race, repeatedly asked the people:

"'Who do you suppose that I am? I am not He. But behold there comes One after me, whose sandal I am not worthy to unfasten.'

The Jews Betray Jesus to Death

26 "Brothers, sons of Abraham's race, and all among
you who reverence God, to us has the word of this
27 salvation been sent. For those who dwell in Jerusalem, and their rulers, because they knew him not, nor the utterances of the prophets which are read every Sabbath, fulfilled them by condemning him.
28 Though they found no cause of death in him, yet they
29 asked Pilate to put him to death. And when they had fulfilled everything which had been written concerning him, they took him down from the tree and laid him in a tomb.

The Message of the Resurrection

30, 31 "But God raised him from the dead. For many
days he was seen by those that came up with him from Galilee to Jerusalem, and are now his wit-
32 nesses to the people. And we bring you glad tidings
33 of the promise made to our forefathers, how that God fulfilled it for us their children in raising up Jesus; as it is also written in the second Psalm,

"Thou art my son, today have I become thy Father.[2]

34 "And as to his having raised him from among the dead, now no more to return to corruption, he has said this,

"I will give thee the holy and sure blessings of David.[3]

35 "Because in another psalm he says,

"Thou wilt not give thy Holy One to see corruption.[4]

[2] Ps. 2 : 7. [3] Isa. 55 : 3. [4] Ps. 16 : 10.

36 "For David, after he had served his own generation according to the will of God, fell on sleep, and
37 was gathered to his forefathers, and did see corruption; but he whom God raised up saw no corruption.

Remission of Sins Proclaimed

38 "Be it known unto you therefore, brothers, that remission of sins is proclaimed to you through this
39 man; and that by him every one that believes is justified from all things from which you could never
40 be justified by the law of Moses. Beware, then, lest that spoken of in the prophets come upon you:
41 "*Behold, ye despisers, and wonder, and perish,*
For in your days I will do a deed,
A deed which you will never believe,
Though one should declare it unto you."[5]

The People Are Impressed

42 As Paul and Barnabas left the synagogue, the people earnestly begged that these words might be
43 repeated to them on the following Sabbath. When the congregation broke up, many of the Jews, and of the devout proselytes, followed Paul and Barnabas, who talked to them, and urged them to continue in the grace of God.

The Apostles Turn to the Gentiles

44 On the next Sabbath almost the entire city was
45 gathered together to know the word of God. When they saw the crowds, the Jews were filled with jealousy, and began to contradict Paul's statements,
46 and to abuse him. So Paul and Barnabas spoke out boldly:

"It was necessary," they said, "first to proclaim the word of God to you. But since you push it away from you, and judge yourselves unworthy of eternal
47 life, lo, we turn to the Gentiles. For such is God's command to us, saying,

[5] Hab. 1 : 5.

"I have set thee for a light to the Gentiles,
That thou shouldest be for salvation to the uttermost part of the earth." [6]

48 When the Gentiles heard this, they were glad, and glorified the word of the Lord, and all who had been ordained to eternal life, believed.

They Depart to Iconium

49 So the Lord's message went far and wide, through
50 the whole district. But the Jews urged on the devout women of high rank, and the leading citizens, and stirred up a persecution against Paul and Bar-
51 nabas, and drove them out of the district, But they shook off the dust of their feet against them, and
52 came to Iconium. As for the disciples, they were continually filled with joy, and with the Holy Spirit.

[6] Isa. 49 : 6.

XIV

TRIALS AND TRIUMPHS IN ASIA MINOR

From Iconium They Go to Lycaonia

1 In Iconium it happened that they went together to the synagogue of the Jews, and so spoke that a great number both of Jews and of Gentiles believed.
2 But the disobedient Jews stirred up the souls of the Gentiles, and embittered them against the brothers.
3 Long time, therefore, they tarried there, speaking fearlessly in the Lord, who attested the word of his grace by permitting signs and wonders to be per-
4 formed by their hands. But the mass of the city's people was divided; part held with the Jews, and
5 part with the apostles. And when both the Gentiles and the Jews with their ruler made a hostile move
6 to maltreat and to stone them, the apostles got wind of it, and made their escape to the Lycaonian towns of Derbe and Lystra and the neighboring
7 country. And there they continued to proclaim the gospel.

A Lame Man Healed at Lystra

8 Now at Lystra there used to sit a certain man,
lame in his feet, a cripple from birth, who had never
9 walked. He was listening while Paul was preach-
ing, and Paul, looking intently at him, and perceiv-
10 ing that he had faith to be made whole, said in a
loud voice,
"Stand upright on your feet!"
11 And he sprang up and began to walk about. Then
the crowds, when they saw what Paul had done,
shouted in the Lycaonian tongue, saying,
"The gods are come down to us in human form."

Attempts to Worship Paul and Barnabas

12 And they began to call Barnabas "Zeus," and
Paul, since he was the principal speaker, "Hermes";
13 and the priest of Zeus, whose temple was at the
entrance to the city, brought oxen and garlands to
the gates, and along with the crowds was about to
14 offer sacrifices. But when the apostles, Paul and
Barnabas, heard of it, they rent their garments and
rushed out among the crowd, shouting and crying:
15 "Men, why are you doing all this? We also are
men, with natures like your own! We are bringing
you good tidings, that you are to turn from these
empty things to the living God, who made heaven
16 and earth and the sea and all that in them is. In
bygone generations he allowed all the nations to
17 walk in their own ways, and yet he left not himself
without witness, in that he did good, and gave you
rain from heaven and fruitful seasons, filling your
hearts with food and gladness."
18 Even with saying this they with difficulty re-
strained the crowds from sacrificing to them.

Paul Is Stoned

19 And now a party of Jews came down from An-
tioch and Iconium, and after persuading the crowds,
they stoned Paul and dragged him out of the city,
20 supposing him to be dead. But as the disciples col-
lected around him, he rose and went back into the
city. The next day he went off with Barnabas into

21 Derbe; and after preaching the gospel to that town,
and winning many converts, they went back to
22 Lystra and Iconium and Antioch. Everywhere they
strengthened the souls of the disciples, encouraging
them to hold to the faith.

"It is through many tribulations," they said,
"that we must enter into the kingdom of God."

23 They chose elders for them in every church, after
prayer and fasting, and commended them to the
Lord in whom they had believed.

They Stay in Antioch

24 Then passing through Pisidia they came to Pam-
25 phylia and, after preaching the word in Perga, they
26 came down to Attaleia. Thence they sailed to An-
tioch, from whence they had been commended to
the grace of God, for the work which they had now
27 completed. On their arrival they assembled the
church and reported all things that God had done
through them, and how he had opened a door of
28 faith to the Gentiles. And they tarried no little
time with the disciples.

XV

CRAMPING FETTERS OF JUDAISM BROKEN

The Circumcision Controversy

1 But some men came down from Judæa and at-
tempted to teach the brethren, saying,

"Unless you are circumcised according to Moses'
custom, you cannot be saved."

2 Now when dispute and controversy sprang up be-
tween them and Paul and Barnabas, the brethren
appointed Paul and Barnabas, and certain others, to
go up to Jerusalem to see the apostles and elders
about this question.

A Commission Is Sent to Jerusalem

3 So the church saw them off on their journey, and
they passed through both Phœnicia and Samaria.

Here they set forth the conversion of the Gentiles,
4 and brought great joy to all the brothers. Upon
their arrival in Jerusalem they were received by the
church and the apostles and elders, and they told
5 them all things that God had done with them. But
certain men who had belonged to the sect of the
Pharisees, but were now believers, stood up and said,
"It is necessary to circumcise Gentiles, and to
order them to keep the law of Moses."
6 The apostles and elders met to consider the mat-
7 ter; and after there had been a long discussion,
Peter rose and said:

Peter's Clarifying Statement

"Brothers, you know how a good while ago God
made choice among you, that from my lips the Gen-
tiles were to hear the message of the gospel and
8 believe. And God, who knows the hearts of all, gave
this testimony in their behalf, by bestowing upon
9 them the Holy Spirit just as he did upon us; and he
made no distinction between us and them, in cleans-
10 ing their hearts by faith. Now then, why are you
tempting God by laying on the necks of these dis-
ciples a yoke which neither our forefathers nor we
11 have been able to bear? On the contrary we be-
lieve that it is by the grace of the Lord Jesus Christ
that we and they shall be saved."

Statement of Paul and Barnabas

12 Then the whole assembly remained silent, and
listened to Barnabas and Saul as they told the signs
and wonders which God had wrought among the
13 Gentiles through them. When they had finished
speaking, James said:

James Speaks

14 "Brothers, listen to me. Symeon has told how
God first looked graciously upon the Gentiles, to
take out from among them a people to be called
15 by his name. And this is in harmony with the
language of the prophets, which says:

16 "*After these things I will return,*
And I will rebuild David's fallen tent;
And I will build again its ruins,
And I will set it up;
17 *So that the rest of men may seek after the Lord,*
Even all the Gentiles, who are called by my name,
18 *Says the Lord, who has been making this known*
from the beginning of the world.[1]
19 "My judgment therefore, is against troubling
those who turn to God from among the Gentiles:
20 but that we should write to them to abstain from
the pollution of idols and from fornication, from
21 meat killed by strangling, and from blood. For
Moses from the earliest times has had his preachers
in every town where he is read aloud, Sabbath after
Sabbath, in the synagogues."

Letter to the Gentile Christians

22 Then it seemed good to the apostles and the elders
together with the whole church, to select some of
their number, and to send them to Antioch with
Paul and Barnabas. The men chosen were Judas
called Bar-Sabbas, and Silas, leading men among the
23 brethren. They took with them the following letter:
"The apostles and older brothers send greet-
ing to the Gentile Brotherhood throughout An-
24 tioch and Syria and Cilicia; as we have heard
that some of your number who went out from
us have troubled you with words and upset
your souls, without having received any such in-
25 struction from us; we have unanimously decided
to select certain men, and to send them to you
26 with our beloved Barnabas and Paul; men who
have risked their very lives for the name of our
27 Lord Jesus Christ. So we have sent Judas and
Silas to tell you the same things by word of
28 mouth. For it has seemed good to the Holy
Ghost and to us, to lay upon you no greater
29 burden than these necessary things; that you
abstain from food that has been sacrificed to

[1] Amos 9 : 11, 12.

idols, and from tasting blood, and from things strangled, and from fornication. Keep yourselves clear from these things and it will be well with you. Farewell."

The Letter Is Read

30 So they, when they had been despatched, went down to Antioch, and after gathering the whole multitude together, they handed them the letter,
31 and when they had read it they rejoiced at the
32 comfort it brought. And Judas and Silas, who were themselves prophets, encouraged and strengthened
33 the brothers with many a good counsel. After spending some time there the brothers let them go with a greeting of peace to those who had sent
35 them.[2] But Paul and Barnabas stayed in Antioch teaching and proclaiming the word of the Lord, in company with others.

Paul Begins His Second Missionary Tour

36 And after some days Paul said to Barnabas, "Let us go back and visit the brothers in every city in which we have proclaimed the word of the Lord. Let us see how they fare."

Paul and Barnabas Disagree and Part

37 Now Barnabas wanted to take with them John,
38 who was called Mark. But Paul thought it unwise to take with them one who had deserted them in Pamphylia, and had not gone on with them to the
39 work. So there arose a sharp irritation, so that they parted company; Barnabas taking Mark with
40 him, sailed away to Cyprus; while Paul chose Silas, and set forth commended by the brothers to the
41 grace of God. He went through Syria and Cilicia, strengthening the churches.

[2] Verse 34 is wanting in the most ancient manuscripts.

XVI

THE GOSPEL CROSSES OVER INTO EUROPE

Timothy Joins Paul

1 And he came also to Derbe and Lystra, where
there was a certain disciple named Timothy, the
son of a believing Jewess, and of a Greek father
2 He was well spoken of by the brothers in Lystra
3 and Iconium. Now Paul, wishing that this man
should accompany him on his journey, took him and
circumcised him because of the local Jews, who all
4 knew that his father was a Greek. And as they
went on their way through the cities they handed
them the resolutions which the apostles and the
elders in Jerusalem had ordained for them to keep.
5 So the churches were strengthened in the faith and
continued to increase in number daily.

Hindered by the Spirit of Jesus

6 Then they went through Phrygia and Galatia, the
Holy Spirit having forbidden them to proclaim the
7 message in Asia. When they got as far as Mysia,
they attempted to enter Bithynia, but the Spirit of
8 Jesus would not permit it; and so they passed by
Mysia and went on down to Troas.

Vision of the Man of Macedonia

9 Here a vision appeared to Paul in the night.
There stood a man of Macedonia, entreating him
and saying,

"Come over into Macedonia and help us!"

Luke Joins the Party

10 So when he had seen the vision, we sought at once
to go forth into Macedonia, because we concluded
that God had called us to preach the gospel to them.
11 So we set sail from Troas and ran a straight course
to Samothrace. The next day we arrived in Neapo-
12 lis, and thence came to Philippi, a city of Macedonia,
the foremost in its district, a Roman colony. There
we stayed for some time.

Lydia a Seller of Purple

13 On the Sabbath Day we went outside the city
gate, to a riverside, where we supposed there was
a place of prayer; and we sat down and talked
14 to the women who had gathered there. Among
them was a certain woman named Lydia, a seller of
purple, who belonged to the town of Thyatira. She,
since she was a worshiper of God, listened to us,
and the Lord opened her heart to attend to what
15 Paul said. When she was baptized, and her house-
hold, she urged us, saying,

"If in your judgment I am a believer in the Lord,
come and stay at my house."

And she compelled us to come.

Cure of a Slave Girl

16 Now as we were going to the place of prayer, a
certain slave girl met us, who had a spirit of divina-
tion, and who brought her masters great gain by
17 fortune-telling. She used to follow after Paul and
us, crying out again and again,

"These men are servants of the most high God,
who proclaim to you the way of salvation."

18 She persisted in this for many days, until Paul,
worn out, turned round and said to the spirit,

"I charge you, in the name of Jesus Christ, to
come out of her."

In that very hour it came out of her.

Paul and Silas Arrested

19 But when her owners saw that their hopes of gain
were gone, they seized Paul and Silas, and dragged
them before the magistrates, into the market-place.
20 Then they brought them before the prætors, saying:

"These fellows are Jews, who are making a great
21 disturbance in our city. They are teaching customs
which it is not lawful for us as Romans to adopt
or practise."

22 The crowd, too, rose up together against them,
and the prætors, after having them stripped, and
23 after ordering them to be flogged, had many lashes

inflicted upon them, and put them in prison, with a
24 charge to the jailer to keep them safe. On receiving so strict an order he cast them into the inner prison, and made their feet fast in the stocks.

Conversion of the Jailer

25 But at midnight, while Paul and Silas were praying and singing hymns to God, and the prisoners
26 were listening to them, suddenly there was a great earthquake, so that the very foundations of the prison-house were shaken; and instantly all the doors were opened, and every one's chains fell off.
27 The jailer, roused from sleep, and seeing the doors wide open, drew his sword and was about to kill himself, because he thought that the prisoners had
28 escaped. But Paul shouted loudly to him:

"Do yourself no harm; for we are all here!"

29 So he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas,
30 and brought them out, saying,

"Sirs, what must I do to be saved?"

31 "Believe on the Lord Jesus," they answered, "and you will be saved, you and all your household."
32 Then they spoke the message of the Lord to him,
33 as well as to all who were in his house. And he took them, the same hour of the night, and washed their wounds, and he was baptized at once, he and
34 all his. And after bringing them up into his house, he set food before them, overjoyed with all his household in having believed in God.

Paul and Silas Released

35 But in the morning the prætors sent their lictors with the order,

"Let these men go."

36 The jailer reported the words to Paul, saying:

"The prætors have sent to release you; so come out, and go in peace."

37 But Paul said:

"They have flogged us publicly, uncondemned men that are Roman citizens; and have thrown us into prison. Are they now going to get rid of us

secretly?' No, indeed! Let them come here, themselves, and take us out."
38 The lictors reported these words to the prætors,
who were frightened when they heard that they
39 were Romans. So they came and conciliated them,
and after taking them out of prison, begged them to
40 leave the town. So Paul and Silas came out of the
prison, and went to Lydia's house; and after they
had seen the brethren and encouraged them, they
left Philippi.

XVII

PAUL PREACHES ON MARS HILL

Paul Turns to the Jews in Thessalonica

1 Now when they had gone through Amphipolis and
Apollonia, they came to Thessalonica. Here there
2 was a Jewish synagogue, and Paul, according to his
usual custom, went in to them and, for three Sab-
bath Days, he reasoned with them out of the Scrip-
3 tures, explaining and quoting passages to prove that
the Messiah had to suffer and to rise again from
the dead and that

"This Jesus whom I am proclaiming unto you is
the Messiah."

A Riot Ensues

4 Some were persuaded and attached themselves to
Paul and Silas, including a number of devout Greeks,
5 and a large number of the leading women. But the
Jews, moved with jealousy, called to their aid cer-
tain ill-favored and idle fellows, formed a mob, and
began to set the town in an uproar. Assaulting the
house of Jason, they sought to bring them out to the
6 people. And when they had failed to find Paul and
Silas, they began to drag Jason and some of the
brethren before the politarchs,[1] shouting:

[1] Luke used to be severely criticized by knowing critics for using this official title, and doubts used to be cast upon the accuracy of his story because he used the term. Discoveries of inscriptions upon the monuments have proved that Luke was correct and that this was the title of the magistrates of Thessalonica.

"These fellows who have upset the habitable
7 earth are come hither also. Jason has received them,
and they all act contrary to the decrees of Cæsar,
saying that there is another king, one Jesus."
8 Both the crowd and the politarchs were disturbed
9 when they heard this, but when they had taken
security from Jason and the rest, they let them go.

He Goes to Berœa

10 Now the brothers sent Paul and Silas away by
night to Berœa. When they got there they betook
11 themselves to the Jewish synagogue. The Jews of
Berœa were more noble than those in Thessalonica,
in that they very readily received the message with
all readiness of mind, and day after day searched
the Scriptures to see whether these things were so.
12 So many of them became believers, and so did not
a few Greeks, women of honorable estate, and men.

On to Athens

13 As soon as the Jews in Thessalonica learned that
the word of God was preached by Paul in Berœa
also, they came there, and stirred up and troubled
14 the crowds. Then the brothers at once sent Paul
down to the sea, but Silas and Timothy remained
15 behind. Those who were caring for Paul brought
him as far as Athens, and there left him, with in-
structions to Silas and Timothy to come to him with
all speed.

Paul on Mars Hill

16 While Paul was waiting for them at Athens, his
spirit was stirred within him, when he noticed that
17 the city was full of idols. He argued in the syna-
gogues with the Jews and the devout proselytes, and
also daily in the market-place with those that met
18 him there. A few of the Epicurean and Stoic phi-
losophers also encountered him again and again.
Some were saying,
"What has this beggarly fellow to say?"
Others said, "He seems to be a setter forth of

strange gods," because he preached Jesus and the resurrection.

19 Then they laid hold of him and brought him up to Mars Hill, saying:

"May we be told what this new teaching of yours
20 is? For you are bringing certain strange things to our ears. We want to know, therefore, what these things mean."

21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but to tell or to hear some new thing.)

22 So Paul stood up in the center of Mars Hill, and said:

Altar to an Unknown God

"Men of Athens, I perceive that in all respects
23 you are remarkably religious. For as I was passing along and observing your objects of worship, I found also an altar with this inscription, 'TO AN UNKNOWN GOD.' What you are worshiping in igno-
24 rance, this I am proclaiming to you. The God who made the universe and all things in it, he, being Lord of heaven and earth, does not dwell in
25 temples made with hands, neither is he served by men's hands, as though he needed anything, since he himself gives to all life and breath and all things.
26 He has made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their
27 habitation, so that they might seek God, if perhaps they might feel after him and find him, though he is
28 not far from every one of us; for in him we live and move and have our being; as certain even of your own poets have said,

"'For we also are his offspring.'

29 Since then we are God's offspring, we ought not to imagine that the Godhead is like to gold, or silver,
30 or stone, graven by art and device of man. The times of ignorance God overlooked, but he now commands all men that they should all, everywhere,
31 repent; inasmuch as he has fixed a day in which he will judge the world justly, by the Man whom he

has ordained, and he has given proof of all this by raising him from the dead."
32 But on hearing of the resurrection of the dead, some began to mock; but others said,
"We will hear you again on that subject."
33, 34 So Paul withdrew from them. A few, however, attached themselves to him and believed, among whom was Dionysius the Areopagite, and a woman named Damaris, and some others.

XVIII

PAUL'S MINISTRY IN CORINTH AND THE THIRD MISSIONARY JOURNEY

Paul Goes to Corinth

1 After this Paul left Athens and went to Corinth.
2 Here he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife, Priscilla, because Claudius had ordered all
3 Jews to leave Rome. Paul came to them, and because he was of the same trade with them, he lodged with them, and worked with them—for by trade
4 they were tentmakers. Every Sabbath he used to preach in the synagogue, and tried to persuade both
5 Jews and Greeks. And when Silas and Timothy arrived from Macedonia, Paul was engrossed in his message, earnestly testifying to the Jews that Jesus
6 was the Messiah. But as they opposed him and abused him, he shook out his garments in protest, and said:
"Your blood be upon your own heads. I am clean. From now on I will go to the Gentiles."

Eighteen Months in Corinth

7 So he left the place, and went into the house of a man named Titus Justus, a worshiper of God,
8 whose house adjoined the synagogue. And Crispus, the warden of the synagogue, believed on the Lord, with all his household; and many of the Corinthians from time to time listened, believed, and were bap-

9 tized. And the Lord said to Paul in a vision, by
night:
"Have no fear; go on speaking, and do not keep
10 silent; for I am with you, and no one shall set upon
you to injure you; for I have very many people in
this city."
11 So he lived there a year and six months and con-
tinued to teach them the word of God.

Paul Before Gallio

12 But when Gallio was proconsul of Achaia, the
Jews with one accord rose against Paul, and brought
him before the tribunal.
13 "This fellow," they said, "is persuading men to
offer unlawful worship to God."
14 Paul was about to open his mouth, when Gallio
said to the Jews:
"If it had been some misdemeanor or wicked vil-
lainy, it would have been within reason for me to
15 listen to you Jews; but as these are merely ques-
tions about words and names and your own law,
you yourselves must see to it. I am not willing to
be a judge of these matters."
16, 17 And he drove them from the tribunal. Then
they all laid hold of Sosthenes, the warden of the
synagogue, and beat him in front of the tribunal;
but Gallio took no notice.

Paul with Priscilla and Aquila, Sails Away

18 And Paul after remaining in Corinth some time
longer, took leave of the brothers, and sailed away
to Syria, accompanied by Priscilla and Aquila. As
Paul was under a vow, he had his head shaved at
19 Cenchrea. When they came to Ephesus he left them
there: but he himself entered into the synagogue
20 and reasoned with the Jews. When they begged him
21 to stay longer, he would not consent, but said, as
he took leave of them,
"I will return again to you, if God will."
22 Then, setting sail from Ephesus, he landed at
Cæsarea; he went up to Jerusalem and saluted the
church, and came down to Antioch.

Paul's Third Missionary Journey

23 After spending some time there, he set out and went through the region of Galatia and Phrygia, in order, and strengthened all the disciples.

Apollos at Corinth

24 Now a certain Jew named Apollos, a native of Alexandria, a learned man and mighty in the Scrip-
25 tures, came to Ephesus. He had been instructed in the way of the Lord, and being full of zeal, he used to speak and to teach accurately the facts about Jesus, although he knew only the baptism of John.
26 He began to speak boldly in the synagogue; and when Priscilla and Aquila heard him they took him home and explained to him more accurately the way
27 of God. When he wished to cross over into Achaia, the brothers encouraged him, and wrote to the disciples in Corinth to receive him. On his arrival he mightily helped those who through grace had be-
28 lieved, for he powerfully refuted the Jews in public argument, proving to them from the Scriptures that Jesus is the Messiah.

XIX

THE RIOT IN EPHESUS

Ignorant of the Holy Spirit

1 Now it happened that while Apollos was in Corinth, Paul, after passing through the hinterland, came to Ephesus, where he found a few disciples.
2 "Did you receive the Holy Spirit when you believed?" he asked them.

"No," said they, "we did not even hear that there is a Holy Spirit."
3 "Into what, then, were you baptized?" he asked.

And they said, "Into the baptism of John."
4 "John indeed baptized with the baptism of repentance," answered Paul, "telling the people to believe on One who was coming after him, namely, on Jesus."

5 When they heard this they were baptized into the
6 name of the Lord Jesus; and after Paul had laid
his hands on them, the Holy Spirit came upon them,
and they began to speak with tongues, and to
7 prophesy. They were in all about twelve men.

Ephesus a Christian Center

8 Then Paul went into the synagogue, and there con-
tinued to preach fearlessly for about three months,
reasoning and persuading them about the kingdom
9 of God. But when some grew hardened and dis-
obedient, and spoke evil of the Way before the
crowd, he left them, withdrew the disciples, and
continued to hold discussions daily in the lecture-
10 hall of Tyrannus. This went on for two years, so
that all the inhabitants of Asia heard the Lord's
message, Jews as well as Greeks.

Mighty Works and Signs

11 God also wrought extraordinary miracles by the
12 hand of Paul; so much so, that handkerchiefs or
aprons were carried away from his body to the sick;
and their diseases departed from them, and the
evil spirits went out.

The Seven Sons of Sceva

13 But there were also some strolling Jewish exor-
cists, who took it upon them to invoke the name of
Jesus over those who had evil spirits, saying,
"I adjure you by that Jesus whom Paul preaches."
14 There were seven sons of one Sceva, a Jewish
15 high priest, who used to do this. But the evil
spirit answered,
"Jesus I know, and Paul I have heard of, but who
are you?"
16 And the man in whom the evil spirit was sprang
on two of them, overpowered them and prevailed
against them, so that they fled out of the house
17 naked and wounded. And this became known to
all the people of Ephesus, both Jews and Greeks.
Awe fell on them all, and the name of the Lord
Jesus began to be held in honor.

Burning of Sorcerers' Books

18 Many also of those who became believers used
19 to come to confess and to declare their deeds. And
some of them who had practised magic arts, collected
their books, and burned them in the presence of all.
And they counted the price of them, and found it to
20 be fifty thousand silver coins. So mightily the word
of the Lord continued to grow and to prevail.

Paul's Plans

21 Now after these things were ended, Paul resolved
in his spirit to travel through Macedonia and Achaia
on his way to Jerusalem.

"After I get there," he said, "I must see Rome,
22 too." So he sent two of his assistants, Timothy and
Erastus, into Macedonia, while he himself kept back
for a time on his way into Asia.

Demetrius, the Silversmith

23 Now just at this time, there arose no small com-
24 motion concerning the Way. There was a man
named Demetrius, a silversmith, who made silver
shrines of Diana, and brought rich profit to his
25 workmen. He gathered them together with others
of like occupation, and said:

"Men, you know that by this business we make
26 our money. And you see and hear that not only
in Ephesus, but almost throughout all of Asia, this
fellow Paul has persuaded and turned away many
people, by telling them that they are no gods at all
27 who are made with hands. So there is danger not
only that our trade come into disrepute, but also
that the temple of the great goddess Diana will be
brought into disrepute, and that she herself may
even be deposed from her magnificence, she whom
all Asia and the world now worships."

28 After listening to this they were filled with rage,
and cried out again and again, saying,

"GREAT IS DIANA OF THE EPHESIANS!"

A Riot Begins

29 The city was filled with commotion. They rushed
like one man into the theater, dragging with them
Gaius and Aristarchus, Macedonians, Paul's com-
30 panions in travel. When Paul wanted to go in to
31 the people, the disciples would not let him, and some
of the Asiarchs, too, who were his friends, sent
word to him repeatedly, entreating him not to ven-
ture into the theater.
32 Now some were shouting one thing, some another,
for the assembly was in an uproar, and the majority
33 had no idea why they were come together. And they
brought Alexander out of the crowd, whom the
Jews had pushed forward. And Alexander, motion-
ing with his hand, would have made a defense to
34 the people, but when they saw that he was a Jew
they all, with one voice, for about two hours, shouted,

"GREAT IS DIANA OF THE EPHESIANS!"

The Recorder Speaks

35 At length the recorder got them quiet.
"Men of Ephesus," he said, "who here does not
know that the city of the Ephesians is temple-
guardian of the great Diana and of the image which
36 fell down from Jupiter? Since these facts cannot
be gainsaid, you ought to be calm and do nothing
37 reckless. For you have brought these men here,
who are neither robbers of temples nor blasphemers
38 of our goddess. If then Demetrius and his crafts-
men have a grievance against any one, the courts
are open and there are the proconsuls; let them
39 accuse one another. But if you desire anything
further, it must be settled in the regular assembly.
40 For indeed we are in danger of being accused in
regard to this day's riot, since there is no cause for
it, nor shall we be able to give account for this
disorderly gathering."
41 With these words he dismissed the assembly.

XX

PAUL SETS OUT TO JERUSALEM AND BIDS FAREWELL TO HIS CONVERTS

Paul in Macedonia, Greece, and Troas

1 After the uproar had ceased, Paul sent for the
disciples and, after embracing them, bade them
2 farewell, and started for Macedonia. And when he
had passed through those districts and encouraged
the disciples in many addresses, he came into Greece
3 where he spent three months. Just as he was about
to set sail for Syria, the Jews laid a plot against
him, and he determined to return through Mace-
4 donia. There accompanied him as far as Asia,
Sopater of Berœa, the son of Pyrrhus; and of the
Thessalonians, Aristarchus and Secundus; and
Gaius of Derbe, and Timothy; and the Asians,
Tychicus and Trophimus.

Luke Joins the Party

5 Now these had gone on, and were awaiting us at
6 Troas; but we ourselves set sail from Philippi, after
the days of unleavened bread, and joined them five
days later at Troas. There we remained for a week.

Eutychus Restored to Life

7 On the first day of the week we met for the
breaking of bread, and Paul, who was going away
the next morning, began preaching to them, and pro-
8 longed his discourse until midnight. Now there were
many lamps in the upper room where we were as-
9 sembled, and a young man named Eutychus was
sitting in a window, overborne by deep sleep, while
Paul continued to preach at length. Overcome at
last by sleep, he fell down from the third story, and
10 was taken up dead. Then Paul went down, threw
himself upon him, and embracing him, said:
"Do not lament; his life is still in him."
11 Then he went upstairs again, broke bread and
took some food, and after talking with them a long

12 time, even until daybreak, he left them. They had
taken the lad home alive, and were not a little com-
forted.

On the Journey

13 The rest of us going before to the ship, set sail
for Assos, intending to take Paul on board there;
for so he had appointed, because he intended to go
14 by land. And when he met us at Assos, we took him
15 in, and came to Mitylene. We sailed from thence,
and arrived next day off Chios; and the day after
we touched at Samos; and the following day we
16 came to Miletus. For Paul had determined to sail
past Ephesus, so as not to spend time in Asia, for
he was hurrying to get to Jerusalem, if it were
17 possible, by the day of Pentecost. From Miletus
he sent to Ephesus for the elders of the church to
18 come to him; and when they arrived, he said to
them:

Paul's Farewell Address

"You yourselves know quite well, how I lived
among you, from the first day that I set foot in
19 Asia, serving the Lord with all lowliness of mind,
and with tears, and amid trials that befell me
20 through the plots of the Jews. You know that I
never shrank from declaring to you anything that
was profitable, nor from teaching you publicly and
21 in your homes, testifying both to Jews and Greeks
repentance toward God, and faith toward our Lord
22 Jesus Christ. And now I am going to Jerusalem,
bound in the Spirit, not knowing what will befall
23 me there, except that in city after city the Holy
Spirit is warning me that bonds and afflictions are
24 awaiting me. But I hold not my life of any ac-
count, as dear unto myself, if only I may run my
race, and accomplish the ministry which I received
from the Lord Jesus, to attest the gospel of the
25 grace of God. And now I know that not one of you
among whom I went about preaching the kingdom,
26 will ever see my face again. So I testify to you
this day that I am clear from the blood of all men;

27 I never shrank from telling you the whole counsel
28 of God. Take heed to yourselves and to all the flock
of which the Holy Spirit has appointed you overseers, and be shepherds of the church of God which
29 he has purchased with his own blood. I know that
after my departure fierce wolves will come among
30 you, and they will not spare the flock; and that
from among your own number, men will arise, perverting the truth, to draw away the disciples after
31 them. So be on guard; and remember that for three
years I ceased not to admonish you all night and
day, even with tears.

Paul Preserves a Saying of Jesus

32 "And now I commend you to God and to the word
of his grace. He is able to build you up, and to give
you your inheritance among all those who are con-
33 secrated. No man's silver or gold or clothing did
34 I ever covet. You yourselves know how these hands
of mine provided for my needs, and those of my
35 companions. In all things I have set you an example, how that so toiling, you ought to help the
weak and to remember the words of the Lord
Jesus, how he himself said,
"It is more blessed to give than to receive."
36 When he had so said, Paul kneeled down, and
37 prayed with them. And they all began, with loud
lamentations, to throw their arms about his neck,
38 and to kiss him lovingly again and again, sorrowing
most of all for the words that he had spoken, that
after that day they should look upon his face no
more. And they began to escort him to the ship.

XXI

PAUL AND THE JERUSALEM RIOT

On the Way to Jerusalem

1 When at last we had torn ourselves away, and had
set sail, we ran a straight course to Cos, and next
2 day to Rhodes, and from there to Patara. And when

we had found a ship bound for Phœnicia, we went
3 aboard and set sail. After sighting Cyprus and
leaving it on the left hand, we sailed for Syria, and
put in at Tyre; for there the ship was to unload
4 her cargo. We looked up the local disciples and
remained there seven days; and these disciples kept
telling Paul, through the Spirit, that he should not
5 set foot in Jerusalem. When, however, our time was
up, we left and started on our journey; and all of
them, with wives and children, were escorting us on
our way until we were out of the city; then, kneeling
6 down on the beach, we prayed, and said good-bye,
and went on board ship, while they returned home
again.

With Philip in Cæsarea

7 And when we had finished the voyage from Tyre,
we reached Ptolemais, and greeted the brothers and
8 stayed with them one day. On the morrow we
started for Cæsarea, where we went into the house
of Philip, the evangelist, who was one of the seven,
and stayed with him.

Agabus Predicts Disaster

9 Now Philip had four unmarried daughters who
10 prophesied, and while we remained there many days,
a prophet named Agabus came down from Judæa.
11 He came to us, and taking Paul's girdle, he bound
his own feet and hands, saying,

"Thus says the Holy Spirit, 'So will the Jews at Jerusalem bind the owner of this girdle, and deliver him into the hands of the Gentiles.'"

12 As soon as we heard these words, both we and
those who were standing near entreated Paul not to
go up to Jerusalem.
13 "What do you mean by thus breaking my heart
with your grief?" answered Paul. "For I am
ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus."
14 And when he would not be persuaded, we ceased,
saying,

"The will of the Lord be done."

Paul Comes to Jerusalem

15 A few days after this we took up our luggage
16 and went up to Jerusalem. And some of the disciples from Cæsarea accompanied us. They led us to the house of Mnason, a Cypriote, a disciple of
17 long standing, with whom we were to lodge. At length we reached Jerusalem, and the brothers there received us gladly.

Paul Sees James

18 On the following day we went with Paul to call
19 on James, and all the elders were present. After saluting them Paul rehearsed, one by one, the things that God had done among the Gentiles by his min-
20 istry. And they, when they heard it, glorified God, and said to him:

Paul Conciliates Jewish Christians

"You see, brother, how many thousands there are among the Jews, of those who have believed,
21 and they are all zealous for the law. Now what they have been told about you, again and again, is that you teach all the Jews who are among the Gentiles, to forsake Moses, and not to circumcise
22 their children, nor to follow the old customs. What then ought to be done? They will certainly hear
23 that you are come. So do this that we tell you.
24 We have four men here under a vow; associate yourself with them, purify yourself with them, and pay their expenses so that they may have their heads shaved; then every one will know that there is no truth in the rumors that they have heard about you; but that you yourself walk orderly
25 obeying the law. As for the Gentile believers, we wrote giving judgment that they should abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication."
26 Then Paul took the men, and after purifying himself with them next day, went into the temple to declare the fulfilment of the days of purification,

until the offering was offered for every one of them.

Paul Apprehended

27 But when the seven days were almost over, the
Asiatic Jews caught sight of him in the temple,
and began to stir up all the crowd, and laid hands
28 on him, shouting:
"Men of Israel, help! This is the man who goes
everywhere preaching to everybody against the peo-
ple, and the Law, and this place. And he has ac-
tually brought Gentiles even into the temple, and
has desecrated the holy place."
29 (For they had formerly seen Trophimus, the
Ephesian, with him in the city, and supposed that
30 Paul had brought him into the temple.) The whole
city was thrown into uproar. The mob surged to-
gether, seized Paul, and began to drag him outside
the temple. Whereupon the doors were at once
shut.

Rescued by a Roman Tribune

31 While they were attempting to kill him, news
came to the tribune [commander of the garrison]
32 that all Jerusalem was in an uproar. At once he
took soldiers and centurions, and rushed down upon
them. When they saw the tribune and the troops,
33 they left off beating Paul. Then the tribune came
up and seized him, and ordered that he be bound
with two chains.
"Who is he?" he began asking, "and what has
he done?"
34 Some among the crowd kept shouting one thing,
some another; and when the tribune could not learn
the facts because of the uproar, he ordered Paul into
the barracks.

Paul Explains

35 When Paul was going up the steps, he had to be
carried by the soldiers, because of the violence of
36 the mob, for the whole mass of the people were
following him, shouting,

"Away with him!"
37 Just as he was about to be taken into the bar
racks, Paul said to the tribune,
"May I speak to you?"
38 "Do you know Greek?" said the tribune; "Ar
you not, then, the Egyptian who in days gone by
stirred up to sedition, and led into the wilderness
the four thousand cutthroats?"
39 "I am a Jew," answered Paul, "a native o
Tarsus in Cilicia, a citizen of no mean city. And I
pray you, give me permission to speak to the
people."
40 So when he had given leave, Paul stood on the
stairs, beckoning with his hand to the people. There
came a great hush, and he spoke to them as follows
in Hebrew:

XXII

PAUL MAKES HIS DEFENSE

Paul Addresses the Mob

1 "Brothers and fathers, listen to the defense which
I now make in your presence."
2 When they heard him speaking in Hebrew they
became the more quiet.

Tells of His Conversion

3 "I am a Jew," he said, "born in Tarsus of Cilicia
but brought up in this city at the feet of Gamaliel
taught according to the strict manner of the Law o
our forefathers, ardent for God, even as you al
4 are this day. I persecuted to the death this Way
continually binding and delivering up to prison
5 both men and women. To this the high priest and
all the council of elders are witnesses. It was from
them that I received letters to the brothers in
Damascus, and I was already on my way to bring
those also who were there back to Jerusalem, in
6 bonds, for punishment. But when, on my journey
I was nearing Damascus, about noon, suddenly a

7 great light from heaven shone round about me.
I fell to the ground, and heard a voice saying
to me,
"'Saul! Saul! why are you persecuting me?'
8 "'Who are you, Lord?' I asked.
"'I am Jesus, the Nazarene, whom you are per-
secuting,' he answered me.
9 "Now my companions, though they beheld the
light, did not hear the words of Him who spoke
to me.
10 "And I said, 'What shall I do, Lord?' and the
Lord said to me, 'Rise and go into Damascus, and
there you will be told about all that you are destined
to do.'
11 "And as I was seeing nothing for the glory of the
light, I was led by the hand of my companions, and
12 so came into Damascus. And a certain Ananias,
a pious man according to the Law, well thought of
13 by all the Jews who lived there, came to me, and
standing by me, said to me,
"'Brother Saul, receive your sight.'
"In that very hour I regained my sight and
14 looked up at him. Then he said:
"'The God of our forefathers has appointed you
to know his will; and to see the righteous One, and
15 to hear a voice from his mouth. For before the face
of all men you will be a witness for him of what
16 you have seen and heard. And now why do you
wait? Rise and be baptized, and wash away your
sins, calling upon his name.'

Paul Has a Vision in Jerusalem

17 "After my return to Jerusalem, and while I was
18 praying in the temple, I fell into a trance and saw
him saying to me,
"'Make haste and go quickly out of Jerusalem,
because they will not receive your testimony con-
cerning me.'
19 "'Lord,' I replied, 'they themselves well know
that I was beating and imprisoning in synagogue
20 after synagogue those who believed in you, and when
the blood of your martyr Stephen was shed, I also

was standing by and consenting, and holding the
garments of his murderers.'
21 "'Depart,' he said to me, 'for I will send you
forth, far hence, to the Gentiles.'"

Paul Is Bound

22 Until they heard this last statement, the people
were listening to Paul, but now they roared out:
"Away with such a fellow from the earth! He
is not fit to live!"
23 When they continued to shout, throwing their
24 clothes into the air, and flinging dust around, the
tribune ordered him to be brought into the barracks,
and examined under the lash, to learn for what
reason the people were thus crying out against him.
25 But when they had tied him up with the thongs,
Paul said to the centurion who was standing
near,
"If a man is a Roman citizen, and uncondemned,
is it lawful for you to scourge him?"
26 When the centurion heard that, he went to the
tribune and said to him:
"What are you intending to do? This man is a
Roman citizen."
27 So the tribune came to Paul and asked him,
"Tell me, are you a Roman citizen?"
"Yes," he said.
28 "I paid a large sum to get this citizenship," said
the tribune.
"But I was citizen-born," said Paul.
29 Then those who were about to scourge him, imme-
diately left him. And the tribune too, was afraid,
when he learned that Paul was a Roman citizen,
for he had had him bound.

Paul Before the Sanhedrin

30 The next day, as he wished to learn the real
reason why the Jews accused Paul, he unbound him,
and commanded the chief priests and all the San-
hedrin to come together, and brought Paul down,
and placed him before them.

XXIII

PAUL ESCAPES TO CÆSAREA

Paul Before the Sanhedrin

1 With a stedfast gaze at the Sanhedrin, Paul said,
"Brothers, I have lived with a good conscience
before God to this day."
2 Then the High Priest Ananias ordered those who
stood near Paul to strike him on the mouth.
3 "You whited sepulcher," exclaimed Paul, "God
will strike you! You are sitting there to judge me
according to the law, are you? And do you com-
mand me to be struck, contrary to the law?"
4 "Do you rail at God's high priest?" said the by-
standers.
5 "Brothers, I did not know that he was the high
priest," exclaimed Paul, "for it is written, *Thou
shalt not speak evil of a ruler of my people.*"[1]

Paul Causes Dissension

6 Then perceiving that half the Sanhedrin were
Sadducees and the other half Pharisees, he cried
out in the Sanhedrin:
"Brothers, I am a Pharisee, the son of Pharisees!
It is for the hope of the resurrection of the dead
that I am on trial!"
7 When he said this, there arose a quarrel between
the Pharisees and Sadducees; the meeting was
8 divided. For the Sadducees say that there is no
resurrection, neither angel nor spirit; the Phar-
9 isees affirm them all. Then a great clamor arose;
some of the scribes who belonged to the Pharisaic
party stood up, and contended:
"We find nothing wrong in this man. What if a
spirit has spoken to him, or an angel?"

Paul Again Rescued

10 But when the dissension became violent, the
tribune, fearing that they would tear Paul in pieces,

[1] Exod. 22 : 28.

ordered the troops to march down and take him by force from among them, and bring him into the barracks.

A Vision in the Night

11 And the following night the Lord stood by him and said:

"Be of good courage; for as you have borne faithful witness concerning me at Jerusalem, so you must testify at Rome also."

A Plot by the Jews

12 When day dawned the Jews made a conspiracy and bound themselves under a curse, saying that they would neither eat nor drink till they had killed
13 Paul. And there were more than forty who had
14 sworn this oath. They went to the high priests and elders, and said to them:

"We have bound ourselves by a solemn oath to
15 eat nothing until we have killed Paul. Now do you and the Sanhedrin ask the tribune to bring him down to you, as though you would judge his case more exactly; and we are ready to kill him, before he comes near the place."

Paul's Nephew Exposes the Plot

16 But Paul's sister's son heard of their intended attack, and he went and got into the barracks, and
17 told Paul. And Paul called one of the centurions and said,

"Take this young man to the tribune, for he has something to tell him."

18 So he took him, and brought him to the tribune and said,

"Paul, the prisoner, called me to him, and begged me to bring this young man to you, because he has something to tell you."

19 And the tribune took him by the hand, and going aside, asked him privately,

"What is it that you have to tell me?"

20 "The Jews," he answered, "have agreed to ask you to bring down Paul tomorrow to the San-

hedrin, as though they wish to examine his case
21 in detail. Now do not let them persuade you, for
more than forty men are lying in wait for him, who
have bound themselves under a curse, not to eat
nor drink until they have killed him; even now
they are all ready, awaiting your consent."
22 So the tribune sent the young man home with the
injunction,
"Tell no man that you have given me this in-
formation."

The Tribune Calls the Troops

23 Then he called two centurions to him and said:
"Get ready by nine o'clock tonight two hundred
infantry to march as far as Cæsarea, and also
seventy troopers and two hundred spearmen."
24 He further ordered them to provide horses on
which to mount Paul, so as to bring him safely to
25 Felix, the governor. He also wrote a letter in the
following terms:
26 "Claudius Lysias unto the Most Excellent
27 Governor Felix, greeting. This man Paul had
been seized by the Jews, and was about to be
killed by them, when I came upon them with
the troops, and rescued him, as I had learned
28 that he was a Roman citizen. Anxious to find
out why they had accused him, I brought him
29 down to their Sanhedrin. Here I learned that
he was accused about questions of their law,
but was not charged with anything worthy of
30 death or imprisonment. Now when I received
information that there would be a plot against
the man, I sent him at once to you, charging
his accusers also to speak against him before
you."

Paul Goes to Felix

31 So the soldiers took Paul, as they were bid, and
32 brought him by night to Antipatris. Next day the
infantry returned to the barracks, leaving the
33 troopers to ride on with him. They reached Cæsarea
and delivered the letter to the governor, and also

34 presented Paul before him. After reading the letter, he asked to what province he belonged, and
35 when he understood that he was of Cilicia, he said, "I will hear your case when your accusers also are come."

And he ordered him to be kept in custody in Herod's palace.

XXIV

PAUL BEFORE FELIX

Tertullus Accuses Paul

1 Five days later, Ananias the high priest came down to Cæsarea with some of the elders, and with an orator, named Tertullus. They laid informa-
2 tion before the governor against Paul. So Paul was sent for, and then Tertullus began to accuse him, saying:

"As it is owing to your excellency that we enjoy profound peace, and that the state of this nation,
3 owing to your wise care, has been improved in every respect and in every place, we accept it with pro-
4 found thankfulness. But not to weary you too much, I beg of your Excellency to listen to a few
5 words from us. For we have found this fellow a pest, an inciter of insurrection among all the Jews of the empire, and a ringleader in the heresy of
6 the Nazarenes. He even tried to profane the
8 Temple, but we arrested him.[1] From him you will be able, by examining him yourself, to learn the truth of all these charges we are bringing against him."

9 The Jews also joined in the charge, maintaining
10 that these were the facts. Then at a nod from the governor, Paul spoke:

Paul's Address

"Because I know that for many years you have been a judge in this nation, I feel encouraged to
11 make my defense. For you have it in your power

[1] Verse 7 wanting in the most ancient manuscripts.

to know that it is not more than twelve days ago
12 that I went up to Jerusalem to worship; and that
neither in the Temple, nor in the synagogues, nor
in the city, did they find me disputing with any
13 man or stirring up a crowd. Nor can they prove
the charges which they are now bringing against
14 me. But this I confess to you, that I worship the
God of our ancestors, according to the Way which
they call a heresy, believing everything that is ac-
cording to the Law, or is written in the Prophets,
15 and having a hope toward God, which these also
themselves look for, that there is to be a resurrec-
16 tion both of the just and the unjust. Hence I too
endeavor to have a conscience void of offense to-
ward God and men alway.
17 "Now after many years I came to bring alms
18 to my nation, and to offer sacrifices. While I was
thus engaged, they found me in the temple, purified,
with no crowd and no uproar. But there were cer-
19 tain Asiatic Jews who ought to have been here be-
fore you, and to have made accusations if they had
20 anything against me. Or let these men themselves
say what fault they found, when I appeared be-
21 fore the Sanhedrin! Unless it was for this one
sentence which I uttered when I stood and cried,
'It is for the resurrection of the dead that I am
on my trial today before you.'"

Felix Postpones the Case

22 At this point Felix, who had a pretty accurate
knowledge of the Way, adjourned the case, saying
to the Jews,
"When Lysias the tribune comes down, I will go
carefully into the matter."
23 And he gave orders to the centurion that Paul
should be kept in custody, but treated with indul-
gence, and that his personal friends were not to
be forbidden to minister to him.

Waiting for a More Convenient Season

24 Some days later Felix came, with his wife Dru-
silla, a Jewess; he sent for Paul, and listened to him

25 concerning the faith in Christ Jesus. And as he reasoned about morality, self-control, and the future judgment, Felix was terrified, and said,

"For the present go on your way, and when I find a convenient season, I will send for you."

Felix Is Superseded

26 He was hoping that Paul would give him money,
and for this reason he used to send for him often
27 to converse with him. But after two full years Felix was succeeded by Porcius Festus, and because he wished to curry favor with the Jews, Felix left Paul still in prison.

XXV

PAUL BEFORE FESTUS APPEALS TO CÆSAR

Festus, the New Governor, Takes the Case

1 Three days after Festus entered his province, he
2 went up from Cæsarea to Jerusalem. The high priest and the Jewish leaders laid charges against
3 Paul before him. They urged him, asking it as a favor, to send for him to Jerusalem. They meant to lay in wait for him and kill him on the way.
4 But Festus answered that Paul was in custody at Cæsarea, and that he himself was going there soon.
5 "Let those then," he said, "who are in authority among you, go down with me, and if there is anything amiss in the man, let them accuse him."

The Hearing in Cæsarea

6 After staying not more than eight or ten days among them, he went down to Cæsarea, and the next day, after taking his seat upon the tribunal, he
7 ordered Paul to be brought. When he came in, the Jews who had come down from Jerusalem stood around him and brought a number of serious charges
8 against him, which they could not prove. Paul said in his defense,

"I have committed no crime against the Law of
1 the Jews, against the Temple, or against Cæsar."

9 But Festus, wishing to ingratiate himself with
the Jews, answered Paul and said,
"Will you go up to Jerusalem and be tried there
by me upon these charges?"

Paul Appeals to Cæsar

10 "I am standing before Cæsar's tribunal," an-
swered Paul, "where I ought to be tried. I have
done no wrong to the Jews, as you very well know.
11 If I am a criminal and have done anything for
which I ought to die, I do not object to die. But if
none of their charges is true, no man can give me
up to them. I appeal to Cæsar."
12 Then Festus, after conferring with the council,
answered:
"You have appealed to Cæsar; to Cæsar you
shall go."

Festus Tells the Case to Agrippa

13 A short time after this King Agrippa and Bernice
came to Cæsarea to pay their respects to Festus.
14 And while they tarried there many days, Festus
laid Paul's case before the king.

Festus Lays the Case Before Agrippa

"There is a man here," he said, "whom Felix
15 left a prisoner. The chief priests and the elders
of the Jews informed me about him, when I was
at Jerusalem, demanding a sentence against him.
16 I told them that it was not the custom of the
Romans to give any man up for punishment, before
the accused had his accusers face to face, and had
opportunity of defending himself against the
charges that had been brought against him.
17 "So when a number of them came together here,
I made no delay, but the next day took my seat in
the tribunal, and commanded the man to be brought.
18 But when his accusers stood up, they did not begin
charging him with any of the crimes that I was
19 expecting, but they kept quarreling with him about
certain matters connected with their own religion,
and about one Jesus who had died, but whom Paul

20 affirmed over and over was alive. I was perplexed
how to investigate such questions, and asked Paul
whether he would go to Jerusalem, and there be
21 judged of these matters. But when Paul appealed
to have his case reviewed for the decision of the
Emperor, I ordered him to be detained until I could
send him up to Cæsar."
22 "I should like to hear the man, myself," said
Agrippa to Festus.
Festus answered, "You shall hear him tomorrow."

Paul the Prisoner Brought In

23 So next day Agrippa and Bernice came with great
pomp, and took their places in the hall of audience,
accompanied by the tribunes and men of high rank
in the city. At the command of Festus Paul was
brought in.

Festus Explains

24 "King Agrippa," said Festus, "and all men who
are present with us, you see here the man about
whom the entire body of the Jews at Jerusalem,
and here also, sent to me, crying out that he ought
25 not to live any longer. I could not find that he had
done anything for which he ought to die; but as he
himself has appealed to the Emperor, I have deter-
26 mined to send him. Now I have nothing very
definite to tell our sovereign about him. So I have
brought the man before you all, and especially be-
fore you, King Agrippa, in order that, after exam-
27 ination, I may have something to write. For it
does seem to me unreasonable to send a person with-
out signifying the charges against him."

XXVI

PAUL'S GREAT DEFENSE BEFORE AGRIPPA

1 Then Agrippa said to Paul,
"You are permitted to speak for yourself."
So Paul stretched forth his hand and began to
make his defense:

The Story of Paul's Life

2 "I think myself happy, King Agrippa, that I am
to make my defense before you this day, in regard
to all the accusations brought against me by the
3 Jews; especially since you are an expert in all Jew-
ish customs and questions. I pray you, hear me
with patience.
4 "The kind of life I have lived from my youth
upward among my own nation and at Jerusalem, all
that early life of mine, is well known to all the
5 Jews. They know me of old, if they are willing
to testify, how that according to the strict sect of
6 our religion, I lived a Pharisee. Today I am stand-
ing trial because of the hope of the promise made
7 by God to our ancestors, a promise which our twelve
tribes, earnestly serving God night and day, hope
to attain. It is concerning this hope, King Agrippa,
8 that I am accused by the Jews. Why is it deemed
incredible by you all, if God raises the dead?

Paul Tells Again the Story of His Conversion

9 "I indeed once thought with myself that I ought
to do many things against the name of Jesus, the
10 Nazarene. And this also I did in Jerusalem.
Armed with authority from the chief priests, I shut
up many of the saints in prison, and when they
were condemned to death I gave my vote against
11 them. In all the synagogues also I punished them
oftentimes, and tried to make them blaspheme; and
in my mad fury I was pursuing them even to foreign
cities.
12 "On this errand I was traveling to Damascus one
day, armed with authority and commission of the
13 chief priests, when at noon, as I journeyed, O King,
I saw a light from heaven, brighter than the sun,
shining around me and around those who journeyed
14 with me. We all fell to the ground; and I heard a
voice saying to me in Hebrew:
"'Saul, Saul, why are you persecuting me? It
is hard for you to kick against the goad.'
15 "'Who are you, Lord?' I said.

"And the Lord said: 'I am Jesus whom you ar
16 persecuting. But rise and stand on your feet, fo
I have appeared to you in order to appoint you m
minister and my witness both of what you hav
already seen and of those things in which I will ap
17 pear to you. I will deliver you from the Jewish peo
ple, and from the Gentiles to whom I am sendin
18 you to open their eyes so that they may turn fro
darkness to light, and from the power of Sata
unto God, in order to receive remission of sins an
an inheritance among those who are sanctified b
faith in me.'

19 "So then, O King Agrippa, I was not disobedien
20 unto the heavenly vision; but I proceeded to preach
first to those in Damascus, and then in Jerusalem
and throughout all the country of Judæa, and als
to the Gentiles, that they must repent and turn t
21 God and do deeds worthy of repentance. For thi
reason the Jews seized me in the temple, and trie
22 to kill me. But having obtained the help that come
from God, I stand even to this day witnessing bot
to small and great, saying nothing except what th
23 prophets and Moses said should come; how that th
Christ must suffer, and how he should be the firs
to rise from the dead, and should bring a messag
of light to the Jewish people and to the Gentiles."

"You Are Mad, Paul"

24 As Paul thus made his defense, Festus exclaime
in a loud voice:

"Paul, you are raving mad; your great learnin
is driving you mad."

25 "I am not mad, most noble Festus," said Pau
26 "I am speaking words of sober truth. For th
King, to whom I am speaking freely, knows of the
matters. I am persuaded that not one of the
things has escaped his notice; for these thing
27 were not done in a corner. King Agrippa, do yo
believe the prophets? I know that you believe."

28 Agrippa answered,

"In short, you are doing your best to persuad
me to become a Christian."

29 "Long or short," answered Paul, "my prayer to
God is that not only you but all who are my hearers
this day might become such as I am, save for these
chains."

Paul Acquitted

30 Then the king rose, and Bernice, and those who
31 were sitting with him. When they had withdrawn
they continued talking to one another.
"This man is doing nothing," they said, "for
which he deserves death or imprisonment."
32 And Agrippa said to Festus,
"If he had not appealed to Cæsar, he might have
been set free."

XXVII

THE SHIPWRECK

Paul Starts for Rome

1 When it was decided that we should sail for Italy,
they proceeded to hand over Paul and a few other
prisoners to the custody of Julius, a centurion of
2 the Imperial Regiment. We embarked in a ship of
Adramyttium which was about to sail to the ports of
the province of Asia, and put to sea. Aristarchus,
a Macedonian of Thessalonica, accompanied us.
3 The next day we touched at Sidon. There Julius
treated Paul kindly, and gave him leave to visit his
friends and refresh himself.
4 Putting to sea from thence we sailed under the
lee of Cyprus, because the winds were against us;
5 and after sailing across the Cilician and Pamphylian
6 waters, we came to Myra, in Lycia. And there the
centurion found an Alexandrian ship bound for
7 Italy, and put us on board of her. For many days
we sailed slowly, and then arrived with difficulty
over against Cnidus; from this point, as the wind
did not further favor us, we ran under the lee of
8 Crete, off Cape Salmone; and coasting along with
difficulty we reached a place called Fair Havens,
not far from the town of Lasea.

Paul Warns of Danger

9 By this time the season was far advanced, and
sailing had become dangerous (for the Autumn
Fast was past); so Paul began to warn them:
10 "Sirs," he said to them, "I perceive that the
voyage will be attended with injury and serious loss,
not only to the cargo and to the ship, but also to
our own lives."
11 But the centurion paid greater heed to the master
and to the owner than to anything that was spoken
12 by Paul; and as the harbor was ill adapted for
winter quarters, the majority advised putting out
to sea from thence, to see whether they could get to
Phœnix and winter there, a harbor on the coast
13 of Crete facing northeast and southeast. And when
the south wind blew softly, supposing that they had
obtained their purpose, they weighed anchor and
sailed along Crete, close in shore.

The Storm Bursts

14 But it was not long before a furious wind, called
15 Euroclydon, rushed down from the island; when
the ship was caught and could not face the wind, we
16 gave way to it, and let her drive. Then we ran
under the lee of a little island named Clauda, where
with great difficulty we were able to secure the
17 ship's boat. After hauling it aboard, they used
ropes to undergird the ship, and since they were
fearful lest they should be driven upon the Syrtes,[1]
18 they lowered the gear and lay to. And as we were
being terribly battered by the storm, the next day
19 they began to throw the freight overboard, and on
the third day with their own hands they threw
20 the ship's tackling overboard. Then when for many
days neither sun nor stars were seen, and a great
tempest still beat upon us, all hope that we should
21 be saved was now taken away from us. When for
a long time they had been without food, Paul stood
among them and said:

[1] Quicksands off the coast of Africa.

Paul Cheers Them All

" Men, you ought to have listened to me, and not have set sail from Crete, and so have spared your-
22 selves this injury and loss. But now take courage. There will be no loss of life among you, but only
23 of the ship, for last night an angel of the God whose I am and whom I serve, stood by me and said:
24 " 'Fear not, Paul; you must stand before Cæsar. Behold, God has granted you the lives of all who are sailing with you.'
25 " So take courage, men! I believe God, I believe that things will turn out exactly as it has been told
26 me. But we must be cast upon a certain island."

They Drift Near Land

27 It was now the fourteenth night, and we were drifting through the Adriatic Sea when, about midnight, the sailors began to suspect that they were
28 drawing near to some land. So they sounded and found twenty fathoms; and after a little they
29 sounded again, and found fifteen fathoms. Then, fearing lest we should run ashore on the rocks, they threw out four anchors from the stern, and longed
30 for day to come. And when the sailors were trying to flee from the ship, and had lowered the boat into the sea under pretext of laying anchors from the
31 bow, Paul said to the centurion and to the soldiers, " Unless these men remain on the ship, you cannot be saved."
32 Then the soldiers cut the ropes of the ship's boat and let her fall off.

Paul Persuades Them to Eat

33 And while day was dawning, Paul kept urging them all to take some food:
" This is the fourteenth day," he said, " that you have been on the watch, fasting, having eaten noth-
34 ing. So I beg you to take some food, for this is for your safety. For there shall not a hair perish from the head of any one of you."
35 When he had so said and had taken bread, he

gave thanks to God before them all, and broke i
36 and began to eat. Then they all cheered up an
37 themselves took food. There were in the ship tw
38 hundred and seventy-six souls, all told. After eat
ing a hearty meal, they began to lighten the ship b
throwing the wheat overboard.

The Ship Founders

39 When it was day they tried in vain to recogniz
the land, but they spied an inlet with a sandy beach
and they began conferring to see whether they coul
40 drive the ship into it. They cast off the anchors an
left them in the sea, and unloosing at the same tim
the ropes that tied the rudders, they hoisted the fore
41 sail to the breeze, and headed for the beach. Bu
coming to a place where two seas met, they ran th
ship aground; the bow struck and remained fixed
but the stern began to break up under the violenc
of the waves.

They Land at Malta

42 Now the soldiers were planning to kill the prison
ers, lest any of them should swim off and so escape
43 But the centurion kept them from their purpose
because he wished to save Paul. He gave order
that those who could swim should first jump over
44 board and get to land; and that the rest shoul
follow, some on planks and some on other bits o
wreckage. And so it came to pass that all escape
safe to the land.

XXVIII

PAUL COMES TO ROME

Paul Shakes Off a Viper

1 And when we were escaped, we ascertained tha
2 the island was called Malta. The foreign-speakin
people showed us uncommon kindness, for the
lighted a fire and made us all welcome, because o
3 the rain and because of the cold. Now when Pau
had gathered a bundle of sticks and thrown them o

the fire, a viper crawled out because of the heat,
4 and fastened on his hand. When the natives saw
the reptile hanging on his hand, they began saying
to one another,

"No doubt this man is a murderer, whom, though
he has escaped from the sea, yet justice does not
allow him to live."

5 However, he shook off the reptile into the fire
6 and received no harm. But they kept expecting
him to swell up or fall down dead suddenly. But
after waiting a long time, and seeing no harm come
to him, they changed their minds, and said over
and over that he was a god.

The Father of Publius Healed

7 Now in the neighborhood there were estates be-
longing to the governor of the island, whose name
was Publius. He received us and entertained us
8 for three days courteously. It happened however
that the father of Publius was lying ill of fever and
dysentery. So Paul went to see him and prayed
9 and laid his hands on him and healed him. After
this all the other sick people on the island came,
10 and continued to be restored to health. These
loaded us with many honors and, when at last we
set sail, they put on board such things as we needed.

They Get to Rome

11 Three months passed before we set sail in an
Alexandrian ship which had wintered in the island.
12 Its name was "The Twin Brothers." And touch-
13 ing at Syracuse, we stayed there three days. From
thence, tacking round, we reached Rhegium. Next
day a south wind sprang up, which brought us in
14 a day to Puteoli. There we found brothers who in-
vited us to stay a week with them. Then we reached
Rome.

Paul Gets Lodgings

15 From there the brothers, when they heard about us,
came out to meet us as far as the Appian Forum
and the Three Taverns. When Paul saw them he

16 thanked God and took courage. When we finally
entered Rome, Paul was allowed to live by himself
with the soldier to guard him.

Paul Speaks to the Jews

17 Now three days later he called the leading Jews
together, and when they were come together he
said to them:
"Brothers, I was delivered a prisoner from Jeru-
salem into the hands of the Romans, though I had
done nothing against the people or the customs of
18 your fathers. Then when they had examined me
they wanted to set me at liberty because there was
19 no cause of death in me. But when the Jews ob-
jected I was forced to appeal to Cæsar, not that I
20 had anything to accuse my nation of. This is the
reason why I begged you to see and speak with
me. For because of the hope of Israel I am bound
with this chain."

"Everywhere Spoken Against"

21 They said to him:
"We neither received any letters about you from
Judæa nor has any brother come hither to report
22 or speak any harm of you. But we are eager to
hear from you what it is that you believe; for we
all know that as for this sect it is everywhere
spoken against."

Paul's Sermon

23 So they arranged a day with him and came to
him in his lodgings in great numbers. He ex-
pounded the matter to them; testifying to the king-
dom of God, and persuading them about Jesus, from
morning till evening, both from the Law of Moses
24 and from the Prophets. Some began to believe
25 what he said, but some were unbelieving. Unable
to agree among themselves, they began to go, but
not before Paul had spoken a word to them, saying
"Right well did the Holy Spirit say to your an-
cestors. through the prophet Isaiah:

26 "*Go to the people and tell them,*
You will hear and hear, and by no means understand;
And will look and look, and by no means see.
27 *For this people's heart is grown obtuse,*
Their ears are heavy of hearing,
Their eyes have they closed,
Lest they should see with their eyes
And hear with their ears,
Lest they understand with their heart,
And turn again, and I heal them.[1]
28 "Be fully assured, therefore, that this salvation of God is now sent unto the Gentiles. They will listen to it."[2]

Two Years at Rome

30 After this Paul lived for two whole years in his own rented house, and used to receive all who came
31 to see him. He continued to preach the kingdom of God, and to teach about the Lord Jesus Christ with all boldness, quite unmolested.

[1] Isa. 6 : 9, 10.
[2] Verse 29 is not found in the most ancient manuscripts.

ple must tell them,

stand;

27 For this people's heart is grown obtuse,
and ears are heavy of hearing,
eyes have they closed,

all boldness, quite unmolested.

THE FOUR PILLAR EPISTLES

PAUL'S four letters to the Romans, the Corinthians, and the Galatians have been called the Pillar Epistles because of the unanimity with which critics of all schools acknowledge their authenticity. It is agreed that they were all written by Paul at about the time usually assigned to them. Since they are all early letters their evidential value regarding the beliefs and practises common to the apostolic church is very great; hence they are called "The Pillar Epistles." The probable order of their composition is Galatians, First Corinthians, Second Corinthians, Romans.

PAUL'S LETTER
TO THE
ROMANS

Authorship and Date: Written by Paul during his stay at Corinth, while on his third missionary journey, about 56 A. D.

Addressed to: The Christian Church in Rome, in anticipation of a journey which he expects to take to Rome on his way to Spain.

Characteristics: It was written for the purpose of making to believers who had a background of Jewish learning, a clear statement of the relation between Law and Gospel, and of the finality and supremacy of Christ.

It has been called the profoundest work of the human spirit.

What was in germ in Galatians is here stated with a fulness and splendor that leaves nothing to be said.

Tholuck calls the letter "A Christian Philosophy of Universal History."

Coleridge calls it "the most profound work in existence."

PAUL'S LETTER TO THE ROMANS

SALUTATION

1 From Paul, a slave of Jesus Christ, called to be
2 an apostle, set apart for a gospel of God, which
through his prophets he promised beforetime, in
3 holy writings; this gospel is concerning his Son,
Jesus Christ our Lord, who was born of David's
4 posterity in respect of his bodily nature, but was by
his resurrection from the dead instated as Son of
God, with power, in respect of his spirit of holi-
5 ness. It is through him, even Jesus Christ our
Lord, that I received grace and apostleship to pro-
mote obedience to the faith among all the Gentiles,
6 for his name's sake; among whom you also are
called to be Jesus Christ's:
7 To all that are in Rome, beloved of God, called to
be saints:

May God our Father, and the Lord Jesus Christ,
bless you, and give you peace.

1

SIN AND SALVATION

Thanksgiving

8 First I thank my God, through Jesus Christ, for
all of you, because your faith is being proclaimed
9 throughout all the world. God is my witness, to
whom I render holy service in my spirit in the gos-
pel of his Son, how unceasingly I am ever making
10 mention of you in my prayers, always entreating
him that now at length, if such be his will, the
way may be made clear for me to come to you.
11 For I am longing so to see you, in order to impart
to you some spiritual gift, so that you may be
12 established; that is, that I with you may be en-
couraged by you, each of us by the other's faith,
yours and mine.

He Plans to Come to Them

13 I want you to know, brothers, that many a time
I have planned to come to you—though until now I
have been hindered—so as to have some harvest-
fruit among you also, even as I have among the
14 rest of the Gentiles. To Greeks and to barbarians,
to the cultured and to uncultured, I have a debt
15 to discharge. So much as in me is, I am ready to
preach the gospel to you also who are in Rome.

PAUL'S THESIS

The Gospel, the Power of God

16 FOR I AM PROUD OF THE GOSPEL. IT IS GOD'S
SAVING POWER FOR EVERY ONE WHO BELIEVES, FOR THE
17 JEW FIRST, AND ALSO FOR THE GENTILE. FOR IN IT
IS BEING REVEALED A RIGHTEOUSNESS WHICH PROCEEDS
FROM GOD, FROM FAITH UNTO FAITH; AS IT IS
WRITTEN,

Now by faith shall the righteous live.[1]

[1] Hab. 2 : 4.

God May Be Known in His Creation

18 For God's wrath is ever being revealed from
heaven against all ungodliness and unrighteousness
of men who smother the truth by their unrighteous-
19 ness. This is so because that which may be known
of God is manifest among them; for God has made
20 it manifest to them. For ever since the creation of
the world his invisible nature, even his everlasting
power and divinity, has been clearly seen, being
perceived through the things that are made. So
they have no excuse.

The Folly of Idolatry

21 For although they knew God, yet they did not
glorify him as God, nor give him thanks; but be-
came vain in their reasoning, and their senseless
22 minds were darkened. While they professed to be
23 wise, they became fools, and exchanged the majesty
of the imperishable God for an idol, graven in the
likeness of perishable man, or of birds and four-
footed beasts and creeping things.

The Depths of Paganism

24 So God gave them up in the lusts of their hearts to
impurity, to the dishonoring of their own bodies;
25 because they exchanged the truth of God for an un-
truth, and worshiped and served the creature, rather
than the Creator who is blessed forever. Amen.
26 That is why God has given them up to passions of
dishonor; for on the one hand their women actually
changed the natural function of sex into that which
27 is against nature; and on the other hand their men
likewise abandoned the natural use of women, and
were ablaze with passion for one another; men
with men practising shameless acts, and receiving
in their own person that recompense of their wrong-
doing which necessarily followed.

A "Close-up" of Sin

28 And just as they refused to continue to retain God
in their knowledge, so did God cast them out to an

outcast mind, to do those things which were in-
29 decent. They were overflowing with every kind of
iniquity, depravity, greed, and malice. They were
full of envy, murder, quarreling, deceit, and malig-
30 nity. They became whisperers, back-biters, hated
of God, insolent, haughty, boastful. They invented
31 sins. They were disobedient to parents. They were
without sense, without faith, without natural af-
32 fection, without mercy. Though they knew well the
ordinance of God, that those who practise such vices
are worthy of death, they not only continued to do
the same, but were even applauding those who prac-
tise vice.

II

THE JEWS ALSO HAVE MISSED THE MARK

Sinners Must Not Sit in Judgment

1 You are therefore inexcusable, O man, whoever
you are, that sits in judgment; for in judging an-
other you are condemning yourself. You, the judge,
are habitually practising the very same things.
2 "We know that God's judgment against those
who practise such vices is in accord with the truth,"
3 you say? Very well; and do you suppose, you
who judge those that practise such vices, and are
doing the very same, that you will elude the judg-
4 ment of God? Or do you despise the riches of his
kindness and forbearance and long patience? Do
you not know that the kindness of God is leading
you to repentance?

Judgment Will Be for All; Jews as Well as Gentiles

5 In your hardness and impenitence of heart you
are treasuring up for yourself wrath on the Day
of Wrath, when the righteous judgment of God is
6 revealed. For

He will render to every man according to his works;[1]

[1] Ps. 62 : 12.

7 eternal life to those who by patience in well-doing
8 strive for glory and honor and immortality; but
anger and wrath upon those who are self-willed and
9 disobey the truth, but obey unrighteousness. Anguish
and calamity will be upon every soul of man who
practises evil, upon the Jew first, and also upon the
10 Gentile; but glory and honor and peace to every
man who does good, to the Jew first, and also to
11 the Gentile. For there is no partiality with God.

Impartial Justice for All

12 For all who have sinned without law will also
perish without law; and all who have sinned under
13 law will be judged by law. For it is not the hearers
of law who are righteous in the eyes of God; nay,
it is the doers of law who will be accounted right-
14 eous. For when Gentiles, who have no law, obey by
natural instinct the commands of the Law, they
even though they have no law, are a law to them-
15 selves. For they show that the work of the Law
is written in their hearts, while their conscience
bears them witness, as their reasonings accuse,
16 or it may be defend, them, in the day when God
will judge the secrets of men by Jesus Christ,
according to my gospel.

The Self-confidence of the Orthodox

17 Now if you bear the name of a Jew, and rely
18 upon law, and boast yourself in God, and know his
will, and can test the things that differ; if you are
19 instructed out of the Law, and are confident that
you yourself are a guide of the blind, a light to
20 those who are in darkness, an instructor of the
foolish, a teacher of the young, because you have
in the Law the form of knowledge and of the truth—
well then, you who are teaching others, do you
21 ever teach yourself? You who are preaching that
a man should not steal, do you practise theft?
22 You who keep saying that a man should not com-
mit adultery, do you commit adultery? You who
hold idols in abhorrence, are you plundering their
23 temples? You who are making your boast in the

Law, do you habitually dishonor God through you
24 transgressions of the Law? For the name of Go
is continually blasphemed among the Gentiles be
cause of you, even as the Scripture itself says.[2]

The Real Circumcision, Spiritual

25 Circumcision does indeed profit, if you are obe
dient to the Law; but if you habitually break th
Law, your circumcision is become uncircumcision
26 So if the uncircumcised keeps the ordinance of th
Law, shall not his uncircumcision be reckoned
27 equivalent to circumcision. And shall not those wh
are physically uncircumcised, but who keep th
Law, condemn you who are a breaker of the Law
although you have a written law and circumcision
28 For the real Jew is not the man who is one out
wardly, and the real circumcision is not outward
29 in the flesh; but the real Jew is one inwardly, and
real circumcision is heart-circumcision, spiritual, no
literal, praised not by men, but by God.

[2] Isa. 52 : 5.

III

GENTILES AND JEWS ALIKE SHUT UP TO SALVATION BY FAITH

An Argument by Questions

1. What Good, Then, to Be a Jew?

1 What special privilege, then, has the Jew? Or
2 what is the use of circumcision? Much in every
way. First of all, because to them were entrusted
3 the oracles of God. Supposing some of them have
proved faithless? Shall their want of faith nullify
4 God's faithfulness? By no means! Be sure that
God is ever true, though all mankind prove false
As it is written,
That thou mayest be found just in thine argument
And gain thy cause when thou contendest.[1]

[1] Ps. 51 : 4; 116 : 11.

2. Is God Unrighteous?

5 But if our unrighteousness thus brings out God's
righteousness, what shall we say? Is God unright-
eous—I speak after the manner of men—when he in-
6 flicts his anger on us? Be it far from us; for in
7 that case how could God judge the world? But if
by a falsehood of mine the truthfulness of God has
been made to redound to his glory, why am I still
8 tried as a sinner? And why not say (as I myself
am slanderously reported to say), "Let us do evil
that good may come out of it"? Such arguments
are rightly condemned.

3. Has a Jew No Advantage?

9 What then? Are we Jews in a better position?
Not at all, for I have already charged all, both
10 Jews and Gentiles, with being under sin. As it is
written:

There is none righteous, no, not one;
11 *There is none that understands, none that seeks*
for God!
12 *All have swerved from the right path;*
Every one of them has become corrupt.
There is none that practises good, no, not one.[2]
13 *Their throat is an open grave;*
With their tongues they have used deceit.[3]
The venom of asps is under their lips.[4]
14 *Their mouth is full of cursing and bitterness.*[5]
15 *Their feet are swift to shed blood.*
16 *Destruction and ruin are in their paths;*
17 *And the path of peace they have not known.*[6]
18 *Reverence for God is not before their eyes.*[7]

Jews Are Included in the Arraignment

19 Now we know that whatever the Law says, it
speaks to those who are under the Law; so that
every mouth may be shut, and that all the world
20 may be brought under the judgment of God. For

[2] Ps. 14 : 1-3.
[3] Ps. 5 : 9.
[4] Ps. 140 : 3.
[5] Ps. 10 : 7.
[6] Isa. 59 : 7, 8.
[7] Ps. 36 : 1.

no man will be justified in God's sight by works of the Law; for through the Law comes the consciousness of sin.

The Lamb Slain from the Foundation of the World

21 But now, quite apart from any law, a righteousness coming from God has been fully brought to light, continually witnessed to by the Law and the
22 Prophets. I mean a righteousness coming from God through faith in Jesus Christ, for all who believe. For there is no distinction between Jew
23 and Gentile, since all have sinned and lack the glory
24 which comes from God; but they are now being justified by his free grace through the deliver-
25 ance that is in Christ Jesus. For God openly set him forth for himself as an offering of atonement[8] through faith, by means of his blood, in order to show forth his righteousness—since in his forbearance he had passed over the sins previously com-
26 mitted—to show forth his righteousness, I say, at this present time; that he himself might be just and yet the justifier of him who has faith in Jesus.

Boasting Shut Out

27 Then what becomes of boasting? It is shut out. What sort of law forbids it? A law of works? No,
28 but a law of faith. For I conclude that a man is justified by faith, altogether apart from the deeds of the Law.

One God of One Salvation

29 Is God then the God of the Jews alone, and not of the Gentiles also? He is God of the Gentiles
30 also, since there is one God who will justify the circumcised through faith, and by their faith will
31 he justify the uncircumcised. Do we then render law invalid through faith? Certainly not; on the contrary we make it stand.

[8] The Greek word ἱλαστήριον is often found in inscriptions in the sense of a votive gift or offering. God thus makes Christ his votive gift for the world.

IV

ABRAHAM'S FAITH AND ITS SIGNIFICANCE

His Faith, Not His Works, Acceptable

What then shall we say of Abraham, our ancestor in the flesh? For if Abraham was justified by works, he has something to be proud of, but not before God. For what does Scripture say?

And Abraham believed God, and it was set down to his account as righteousness.[1]

Now if a man earn his pay by his work, it is not counted to him as a favor, but it is paid him as a debt; but a man who does not "work," but believes in him who justifies the ungodly, has his faith imputed to him for righteousness. Just as David also speaks of the blessedness of the man to whom God imputes righteousness apart from actions.

Blessed [he says] *are they whose iniquities have been forgiven,*
And whose sins have been covered.
Blessed is the man to whom the Lord will not impute sin.[2]

The Blessing Not Dependent on Circumcision

Is this blessing, then, for the circumcised alone? or for the uncircumcised also? Abraham's faith, I say, was imputed to him for righteousness.[3] How then was it imputed to him? When he was circumcised? or uncircumcised? Not in circumcision, but in uncircumcision; and he received circumcision as a sign, a seal of the faith-righteousness which he had while he was in uncircumcision; in order that he might be the father of all who believe, even though they are uncircumcised; so that righteousness might be imputed to them. He is the father of circumcision to those who are not merely circumcised, but who also walk in the steps of that faith of our father Abraham which he held while he was as yet uncircumcised.

[1] Gen. 15 : 6. [2] Ps. 32 : 1, 2. [3] Gen. 15 : 6.

The Promise Not Dependent on the Law

13 For the promise that he should be heir of th
world did not come to Abraham or to his posterit
14 through law, but through faith-righteousness. Fo
if those who are righteous through law are heirs
15 faith is empty and the promise becomes void. Fo
law works wrath; but where there is no law, neithe
16 is there transgression. This is why righteousnes
is of faith, that it may be a free gift; so that th
promise stands firm to all Abraham's posterity; no
to his children of the Law alone, but also to th
children of his faith. For in the sight of the Go
in whom he believed, who gives life to the dead, an
calls into being that which is not, Abraham is th
17 father of us all [both Jews and Gentiles], as it i
written,

I have made you a father of many nations.[4]

The Promise a Great Hope to All the Faithful

18 For Abraham, hoping against hope, had faith t
the end that he might become a father of man
nations, according to that which had been spoken,

So numberless shall your descendants be.[5]

19 Though he was about a hundred years old, his faith
did not fail him when he regarded his own body
now as good as dead, and remembered Sarah'
20 barrenness. Nor did he with regard to the prom
ise of God waver in unbelief, but he waxed strong
21 in faith, while he gave God glory, and was fully
persuaded that what God had promised, he wa
22 able also to perform. And so *his faith was reckoned*
23 *to him for righteousness.*[6] Now these words were
not written simply for his sake, but for us as well
24 For it will be "reckoned for righteousness" to u
also, who believe on him that raised from the dead
25 our Lord Jesus; who was betrayed to death fo
our transgressions, and raised again to life for ou
justification.

[4] Gen. 17 : 5.
[5] Gen. 15 : 5.
[6] Gen. 15 : 6.

V

THE GLORIOUS FRUITS OF FAITH

The Riches in Christ

1 Since we stand justified as the result of faith, let
us continue to enjoy the peace we have with God
2 through our Lord Jesus Christ. Through him also
we have had our access into this grace in which we
have taken our stand, and are exulting in hope of
3 the glory of God. And not only so, but we are ac-
tually exulting also even in our troubles; for we
4 know that trouble works fortitude, and fortitude
5 character, and character, hope—a hope which never
disappoints us. For through the Holy Spirit who
has been given to us, the "brimming river of the
love of God"[1] has overflowed in our hearts.
6 For while we were still without strength, Christ
7 died in due time for the ungodly. Why, a man will
hardly give his life for another, even for a right-
eous man, though perchance for a good man one
8 might even take it upon himself to die. But God
gives proof of his love to us by the fact that while
we were still sinners, Christ died for us.

That Little More, and How Much It Is

9 By how much more, then, being now justified in
his blood, shall we be saved through him from the
10 wrath of God. For if, when we were God's ene-
mies, we were reconciled to him through the death
of his Son, how much more, now that we are recon-
11 ciled, shall we be saved in his life. And not only
that, but we exult in God through our Lord Jesus
Christ, through whom we have now obtained our
reconciliation.

While Death Came Through Adam

12 Thus, then, sin came into the world through one
man, and through sin came death; and so death

[1] Arthur S. Way.

13 spread to all men, because all had sinned. For
prior to the Law, sin actually existed in the world
but sin was not set down to man's account when
14 there was no law. Nevertheless from Adam to
Moses death reigned as king, even over those who
had not sinned after the likeness of Adam's trans-
gression. Now Adam is a type of Him who was
to come.

Through Christ Comes Redemption

15 But the free gift is not like the transgression;
for if through the transgression of that one man
the rest of men died, much more did the grace of
God and the gift given in his grace in the one
Man, Jesus Christ, overflow unto the rest of men.
16 And it is not with the free gift as it was through
the one that sinned; for the judgment came from
one transgression unto condemnation; but the free
gift came from many transgressions unto acquittal.
17 For if through the transgression of the one, death
reigned as king through the one, much more shall
those who receive the overflowing grace and gift
of righteousness reign as kings in life through One
through Jesus Christ.

Through Christ Comes Acquittal

18 It follows then, as through the transgression of
one man came condemnation unto all men, even so
through the act of righteousness of One came ac-
19 quittal and life to all men. For just as through
the disobedience of one man the rest were made
sinners; even so by the obedience of One shall all
the rest be made righteous.
20 Now law was brought in so that transgression
might abound; but where sin abounded, grace super-
21 abounded; in order that as sin has ruled as king in
death, so also grace might rule as king in righteous-
ness which issues in eternal life, through Jesus
Christ our Lord,—ours!

VI

FROM FAITH FLOWS A NEW CHARACTER

Sin Put to Death by the New Life

1 What then shall we say? Shall we continue to
abound in sin, in order that grace may come to
2 abound? No indeed; how shall we who have died
3 to sin still go on living in it any longer? For do
you not know that all of us who have been baptized
into Jesus Christ, have been baptized into his death?
4 We have been buried together with him, then,
through baptism into his death, in order that just
as Christ was raised from the dead through the
glory of the Father, so also we should live in a
5 newness of life. For if we have become united
with him in the likeness of his death, so we shall
also be united with him in the likeness of his resur-
6 rection. For this we know, that our old self was
crucified with Christ, in order that the slave[1] of
sin might be destroyed; so that we should no longer
7 be in slavery to sin—for he who is dead is set free
8 from sin. Now if we have died with Christ, we
9 believe that we shall also live with him; knowing
that Christ, being raised from the dead, dies no
10 more; death has no more dominion over him. For
the death that he died, he died unto sin once for
all; but the life that he lives he is living unto God.
11 Even so count yourselves also to be dead unto sin,
but alive unto God in Christ Jesus.

Sin Deposed in the New Life

12 Therefore let not sin rule as king in your mortal
13 body, compelling you to obey its lusts. Do not
continue to present any part of your body to sin to
be used as a weapon of unrighteousness. On the
contrary, be presenting yourselves to God, as alive
from the dead, and the various parts of your bodies
14 to be used as weapons of righteousness. For sin

[1] The Greek word σῶμα, "body," is a term often used for "a slave." That seems to be its sense here.

shall not lord it over you; for you are not under the rule of law, but under the rule of grace.

Set Free from Sin, to Become Slaves of Righteousness

15 What then? Shall we commit an act of sin because we are not under law, but under grace? Cer-
16 tainly not. Do you not know that when you surrender yourselves as slaves to any one to obey him you are his slaves whom you obey; whether it be sin, whose end is death, or obedience, whose end is
17 righteousness? But God be thanked that you who were once the slaves of sin have obeyed from your hearts that type of teaching to which you were
18 appointed; and being set free from sin, you became
19 the slaves of righteousness—I speak in these homely figures because of the weakness of your fleshly nature—just as you once surrendered your faculties into slavery to impurity and to all lawlessness, so now you must surrender your faculties into slavery
20 to righteousness, unto deeds of holiness. For when you were the slaves of sin, you were under no
21 subjection to righteousness. What harvest-fruit then had you at that time in the things of which you are now ashamed? For the end of those things is
22 death. But now that you have been set free from sin and become slaves of God, the harvest-fruit which you are reaping tends to produce holiness
23 and its end is life eternal. FOR THE POOR WAGES OF SIN IS DEATH, BUT THE FREE GIFT OF GOD IS ETERNAL LIFE IN CHRIST JESUS, OUR MASTER.

VII

THE NEW LIFE NOT A LIFE OF RULES

The Law of Marriage Limited by Death

1 Surely, brothers, you know (for I am speaking to those who know what law means) that law
2 governs a person only during his lifetime? For a married woman who has a husband is bound by law to her husband during his lifetime; but if her husband dies, she is released from the law of her

husband. So then, if during her husband's lifetime, she unites herself with another man, she will be counted an adulteress; but if her husband dies, she is free from the Law, so that she is no adulteress, even if she unites herself with another man.

So Christ Frees Us from Law

4 So also, my brother, you were made dead to the Law through the body of Christ; that you should be joined to another, even to Him who was raised from the dead that we might bear fruit for God.
5 For while we were unspiritual, the sinful passions, aroused by the Law, were ever active in every part of our bodies, leading us to bear fruit unto death.
6 But now we have been released from the Law, because we are dead to that in which we were held; so that we are now in thraldom in new and spiritual conditions, and not under the old written code.

The Law Is Good

7 What shall we say then? Is the Law sin? Certainly not. On the contrary I should not have become acquainted with sin had it not been for the Law; for except the Law had repeatedly said, "Thou shalt not lust," I should never have known the sin
8 of lust. But when sin had gained a vantage-ground, by means of the commandment, it stirred up within me all manner of lust; for where there is no law,
9 sin is dead. Once I lived apart from the Law, myself; but when the commandment came, sin revived,
10 and I died; and the very commandment which should
11 have meant life, this I found to mean death. For sin, when it had gained a vantage-ground through the commandment, beguiled me, and through it slew me.
12 So then the Law is holy, and the commandment
13 is holy and righteous and good. Did then that which was good become for me death? Never! but sin did; that it might be manifest as sin, by working death to me through that which is good; that the unutterable malignity of sin might become plain through the commandment.

I Feel Two Natures Struggling Within Me?

14 For we know that the Law is spiritual; but a
for me, I am a creature of flesh, bought and sol
15 under the dominion of sin. For what I perform
know not; what I practise is not what I intend t
16 do, but what I detest, that I habitually do. If the
I habitually do what I do not intend to do, I ar
17 consenting to the Law, that it is right. And nov
it is no longer I myself who do the deed, but it i
18 sin which has its home in me. For I know that i
me, that is in my flesh, no good thing has its home
for while to will is present with me, to carry ou
19 that which is right is not. For the good that
intend to do, I do not; but the evil which I do no
20 intend to do, that I am ever practising. But if I d
the very thing I do not intend to do, it is no mor
I who practise it, but sin which has its home in me
21 I find, then, this law, that when I intend to do good
22 evil is ever present with me. For in my inmos
23 self I delight in the law of God; but I find a dif
ferent law in my bodily faculties, waging war with
the law of my will, and taking me prisoner t
that law of sin which is in my bodily faculties
24 Oh, wretched man that I am! Who shall deliver m
25 from this slave of death? Oh, thank God! it i
through Jesus Christ our Lord. So then I mysel
in my will am in thraldom to the law of God; ye
in my animal nature I am in thraldom to the law
of sin.

VIII

THE GLORIOUS FREEDOM OF THE GOSPEL

Living in the Spirit

1 Thus there is now no condemnation to those who
2 are in Christ Jesus; for the law of the spirit of
life in Christ Jesus has set me free from the law
3 of sin and of death. For God has done what the
Law could not do, weakened as it was by the flesh.
By sending his own Son in the likeness of sinful

flesh, and on account of sin, he condemned sin in
4 the flesh; in order that the requirement of the Law
might be fulfilled in us who order our lives not after
the flesh, but after the spirit.

Living in the Flesh

5 For they who live after the flesh, give their atten-
tion to the things of the flesh;
But they who live after the spirit, give their at-
tention to spiritual things.
6 To be earthly minded means death;
To be spiritually minded means life and peace.
7 For to be earthly minded is enmity against God;
For such a mind is not subject to the Law of God,
Nor can it be;
8 And they who are earthly minded cannot please
God.

The Spiritual Life God-given

9 But you are not earthly, but spiritual, if indeed
the spirit of God is really dwelling in you. If any
one does not have the Spirit of Christ, he is none of
10 his. But if Christ is in you, though your bodily self
is dead because of sin, your spirit is full of life
11 because of righteousness. But if the Spirit of
Him who raised up Jesus from the dead is dwelling
in you, He who raised up Christ Jesus from the
dead will also make your dying bodily self live by
12 his indwelling Spirit in your lives. Therefore,
brothers, we are debtors—but not to the flesh, to
13 live according to the flesh; for if you go on living
according to the flesh, you are on the road to die;
but if by the Spirit you keep putting to death the
deeds of the body, you will live.

Ours Is No Spirit of Bondage

14 For only those are sons of God who are led by
15 God's Spirit. For you have not received a spirit
of slavery in order that you should once more be
afraid; but you have received a spirit of adoption,
in which we cry out, " My Father, my dear Father! "
16 For his Spirit himself bears witness with our spirit,

17 that we are children of God; and if children, then heirs, heirs of God and joint-heirs with Christ; but to share his glory, we must now be sharing his sufferings.

The Whole Creation to Be Redeemed

18 For I count as nothing what we now suffer, in comparison with the glory which will soon be
19 unveiled to us. All nature even is waiting with eager longing for the unveiling of the vision of
20 God's sons. For nature was subjected to imperfection, not by its own will, but by the will of Him
21 who thus made it subject—yet not without the hope that some day nature itself also will be freed from the thraldom of decay, into the freedom which belongs to the glory of the children of God.

We Are Saved by Hope

22 For we know that all nature has been groaning
23 and travailing together until this hour. And not only that, we ourselves, although we are grasping the first-fruits of the Spirit, even we ourselves are inwardly groaning, while we are waiting for adop-
24 tion, the redemption of our body. For by hope we are saved; but hope which is clearly seen is no
25 longer hope. Who hopes for what he clearly sees? But if we hope for something that we do not see, we then patiently wait for it.

The Spirit Prays for Us

26 In the same way the Spirit also takes hold with us in our weakness; for we know not how to pray as we ought; but the Spirit himself intercedes for
27 us with groanings which cannot be uttered. And the Searcher of Hearts knows what the Spirit's meaning is, because his intercessions for the saints are according to the will of God.

Called, Upheld, Glorified

28 Now we know that all things continually work together for good to those who love God, to those who have been the called according to his purpose.
29 For whom he foreknew, he also forcordained to be

conformed to the likeness of his Son, so that he
30 might be the eldest of a great brotherhood; and
whom he foreordained, those he also called; and
whom he called, those he also justified; and whom
he justified, those he also glorified.

A Canticle of the Breadth and Depth of the Love of God in Christ

31 What shall we say then, to these things?
If God be for us,
Who can be against us?
32 He that spared not his own Son,
But freely delivered him up for us all,
How shall he not with him also freely give us all
things?
33 Who shall accuse God's elect?
God acquits them;
34 Who is there to condemn them?
Will Christ who died? Yes, and who rose from
the dead,
The Christ who is also at the right hand of God,
And is interceding for us?
35 What shall separate us from the love of Christ?
Shall anguish, or calamity, or persecution, or
famine?
Shall nakedness, or peril, or sword?
36 Even as it is written:
For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.[1]
37 Nay, in all these things we are more than con-
querors
Through Him who loved us.
38 For I am fully persuaded that neither death nor
life,
Neither angels nor principalities, nor powers,
Neither the present world nor the world to come
Nor the powers of Nature,
39 Nor height, nor depth,
Nor any other created thing,
Shall be able to separate us from the love of God
Which is in Christ Jesus our Lord.

[1] Ps. 44 : 22.

IX

THE GREAT REFUSAL; THE UNBELIEF OF THE JEWS

Paul's Grief for His Fellow Jews

1 I am speaking the truth in Christ, it is no lie
My conscience bears me witness in the Holy Spiri
2 that I have deep sorrow and incessant anguish i
3 my heart. For I was on the point of praying to b
accursed from Christ on behalf of my brothers, m
4 kinsmen according to the flesh. For they are Is
raelites; to them belong the sonship, the Shekinal
glory, the covenants, the giving of the Law; th
5 service of the temple, and the promises; theirs ar
the patriarchs, and of them, as concerning the flesh
is Christ, who is over all, God, blessed forever
Amen.

The Limitations of the Promises

6 It is not, however, as though God's word ha
failed! For they are not all Israel who hav
7 sprung from Israel; they are not all children o
Abraham because they are Abraham's descendants
The promise was,

In Isaac shall thy posterity be called.[1]

8 That is, it is not the children of the flesh who ar
children of God; but the children of the promis
9 are counted as his posterity. For thus is the wor
of promise,

According to this season I will come, and Sara
shall bear a son.[2]

10 And not only so, but when Rebecca was pregnan
by our forefather Isaac, though one man was th
11 father of both children, and even though they wer
still unborn, and had done nothing either good o
bad, in order that the purpose of God might stan
according to election, not of works, but of Him wh
12 called, it was said to her,

[1] Gen. 21 : 12.
[2] Gen. 18 : 10.

The elder shall serve the younger.[3]
As it is written,
Jacob have I loved, but Esau have I hated.[4]

God's Free-will of Purpose

What shall we say then? that there is injustice with God? No indeed. His words to Moses are:
I will have mercy on whom I choose to have mercy;
I will have compassion on whom I choose to have compassion.[5]
So then it is not a question of him who wills, nor of him who runs, but of God who has mercy. For the Scripture says to Pharaoh,
It is for this very purpose that I have raised you up,
To show in you my power,
And to proclaim my name far and wide, in all the earth.[6]
So then he has mercy on whom he will, and whom he will, he hardens.

The Potter and the Clay

Then you will say to me: "Why does he still go on finding fault? Who can withstand his will?" Nay, but who are you, O man, that replies to God? Shall the thing formed say unto him who formed it, "Why did you make me like this?" Or has not the potter power over the clay, to make out of the same lump one vessel for noble, and another for ignoble uses? But what if God, while intending to show forth his wrath, and to make known his power, yet endured, with much long-suffering, vessels of wrath, fitted to destruction? And what if he thus purposed to make known the riches of his glory upon vessels of mercy, which he had before pre-

[3] Gen. 25 : 23.
[4] Mal. 1 : 2. 3.
[5] Exod. 33 : 19.
[6] Exod. 9 : 16.

24 pared for glory? Now such are we whom he has
called, not only from among the Jews, but also from
among the Gentiles.

The Voice of Prophecy

25 As he also said in Hosea:
Those who were not my people
I will call "my people,"
And her "beloved" who was not beloved; [7]
26 *And in that very spot where it was told them,*
"You are not my people,"
There they shall be called "Sons of the living
God." [8]
27 And in regard to Israel, Isaiah exclaims:
Though the number of the sons of Israel be like
the sands of the sea, it is but a remnant of those
28 *who shall be saved; for the Lord will execute his*
word upon the earth, finishing it and cutting it
short. [9]
29 Even as in an earlier passage, Isaiah says,
Except the Lord of Sabaoth had left us some few
descendants, we should have become like Sodom, and
should have fared like Gomorrah. [10]

They Stumbled as They Ran

30 What then shall we say? That Gentiles who
never pursued righteousness have overtaken it, even
31 the righteousness of faith? But that the descen-
dants of Israel, who were in pursuit of a law of
32 righteousness, did not arrive at that law? And
why? Because they sought it not by faith, but
thought to gain it by works. They stumbled at the
33 stone of stumbling; even as it is written:
Behold, I lay in Zion a stone of stumbling and a
rock of offense; but he that believes on Him shall
not be put to shame. [11]

[7] Hosea 2 : 23.
[8] Hosea 1 : 10.
[9] Isa. 10 : 22, 23.
[10] Isa. 1 : 9.
[11] Isa. 8 : 14; 28 : 16.

X

THE WORLD-WIDE DIFFUSION OF THE GOSPEL

A Zeal for God Without Knowledge

1 Brothers, the longing of my heart and my prayer
to God is for my countrymen, that they may be
2 saved. For I bear them witness that they have
a zeal for God, only it is a zeal without knowledge.
3 For because they were ignorant of God's righteous-
ness, and sought to establish their own righteous-
ness, they did not submit themselves to the right-
4 eousness of God. For to every believer Christ is
an end of law as a means of righteousness.

The Word Is Nigh Thee

5 For Moses writes concerning the righteousness of
the Law, saying, *The man that doeth it shall live*
6 *by it.* But the righteousness of faith speaks in
this way:

Say not in thine heart, "Who shall ascend to
7 *heaven?"*—that is, to bring Christ down; *nor, "Who*
shall descend into the abyss?"—that is, to bring
Christ up from the dead.

8 But what does it say?

The word is near thee, even in thy mouth and in
thy heart.[1]

Confess and Believe

That is the very word of faith which we preach:
9 Confess with your mouth "Jesus is Lord," and be-
lieve in your heart that God actually raised him
10 from the dead, and you will be saved. For with
the heart man believes unto righteousness, and with
the mouth confession is made unto salvation.

Salvation for All

11 The Scriptures say,

Whosoever believes in Him will not be put to
shame.[2]

[1] Deut. 30 : 12-14. [2] Isa. 28 : 16.

12 For there is no difference between Jew and Gentile
because the same Lord Jesus is over all, and is rich
13 unto all who call upon Him; for
Whoever will call upon the name of the Lord
will be saved.[3]

Solemn Questions of the Gospel

14 How then shall they call upon Him in whom they
do not believe? And how are they to believe in
One of whom they have never heard? And how
15 shall they hear without a preacher? And how can
men preach unless they are sent? As it is written
How beautiful are the feet of those who bring a
glad gospel.[4]

"Fly Abroad, Thou Mighty Gospel"

16 And yet they did not all hearken to the good
news; for Isaiah said,
Lord, who hath believed our message?[5]
17 So faith comes from a message heard, and the mes-
18 sage comes from the teaching of Christ. But I
ask, Did they fail to hear? Yes, truly,
Their sound has gone out unto all the earth,
And their words unto the ends of the world.[6]
19 But I say, Did Israel not know? First Moses says:
I will provoke you to jealousy with that which is
no nation;
Against a Gentile nation, void of understanding
will I anger you.[7]
20 But Isaiah speaks very boldly,
I was found of those who were not seeking me,
I was made manifest to those who were not ask-
ing for me.[8]
21 But to Israel he says,
All day long I have been spreading out my hands
unto a disobedient and contrary people.[9]

[3] Joel 2 : 32.
[4] Isa. 52 : 7.
[5] Isa. 53 : 1.
[6] Ps. 19 : 4.
[7] Deut. 32 : 21.
[8] Isa. 65 : 1.
[9] Isa. 65 : 2.

XI

THE RESTORATION OF ISRAEL

Israel Will Return

1 Then I ask, Did God cast off his people? No in-
deed. For I also am an Israelite, a son of Abra-
2 ham, a member of the tribe of Benjamin. God did
not cast off his people whom he foreknew. For do
you not know what is said in the Scripture about
Elijah? how he pleaded with God against Israel,
saying,
3 *Lord, they have killed thy prophets, they have*
overthrown thine altars;
And now I alone am left, and they seek my life.[1]
4 But what was the answer of God to him?
I have reserved for myself seven thousand who
have not bowed the knee to Baal.[2]
5 In the same way also at this time there is a rem-
6 nant chosen by gift of grace. But if it is by grace,
it is no longer of works; or else grace is no more
grace.

A Remnant Have Believed

7 What then? that which Israel has been seeking
for, that he has not obtained; but the chosen have
8 obtained it, and the rest have been hardened. Ac-
cording as it is written,
God has given them a spirit of slumber,
Eyes that they should not see,
Ears that they should not hear, unto this day.[3]
9 As David says:
Let their table be made a snare and a trap,
And a stumbling-block and a recompense unto
them;
10 *Let their eyes be darkened, that they may not see,*
And bow thou down their backs forever.[4]

[1] 1 Kings 19 : 10.
[2] 1 Kings 19 : 18.
[3] Deut. 29 : 4.
[4] Ps. 69 : 22, 23.

A Restoration Is to Follow

11 I ask then, "Have they stumbled so as to fall?"
No indeed; but by their lapse salvation has come
unto the Gentiles, "to provoke Israel to jealousy."
12 Now if their stumbling enriches the world, and
their loss enriches the Gentiles, how much more
must their fulness do!
13 For to you who are Gentiles I say that since I
am an apostle to the Gentiles, I glorify my minis-
14 try, if by any means I might "provoke to jealousy"
15 my kinsmen, and save some among them. For if
their casting out is the reconciliation of the world
to God, what will their restoration be but life out
of death?

Grafted Into the Holy Stock

16 Now if the first-fruits of the dough [Abraham
and the Patriarchs] are holy, so also is the whole
mass[6] [their descendants]. And if the root of a
tree [Abraham] is holy, so also are the branches
17 [his descendants]. Supposing that some of the
branches have been broken off, and you, although
you were but a wild olive, have been grafted in
among the branches and have become a partaker
with them of the fatness of the olive tree, do not
18 glory over the branches; or if you are glorying,
remember that it is not you who uphold the root,
but the root which upholds you.
19 "Branches have been broken off," you say, "that
I might be grafted in."

The Goodness and the Severity of God

20 True, through their unbelief they were broken off,
and by your faith you stand. Do not be puffed up,
21 but fear; for if God spared not the natural branches,
22 neither will he spare you. Fix your gaze, there-
fore, on the goodness and the severity of God; to-
wards those who fell, severity, but towards you,
God's goodness, if you continue stedfast in his good-
23 ness; otherwise you, too, will be cut off. And they

[6] Num. 15 : 19-21.

also [those Jews], if they do not continue in their unbelief, will be grafted in again; for God is able
24 to graft them in again. For if you were cut out of that which is by nature a mere wild olive tree, and have been grafted, contrary to nature, into a fruitful olive tree, how much more shall these, the natural branches, be regrafted into their own olive tree?

One Purpose of Mercy to All

25 For I would not, my brothers, have you ignorant of this hidden truth, for fear that you become wise in your own conceits: that a hardening in part has befallen Israel, until the fulness of the Gentiles is
26 come in. And so all Israel will be saved, as it is written:

The deliverer will come from Zion,
He will banish all ungodliness from Jacob;
27 *This is my covenant with them,*[a]
When I shall take away their sins.[b]

28 In relation to the gospel, the Jews are God's enemies for your sake; but in relation to the election, they are dearly loved for their forefather's sake.
29 For no change of purpose can annul God's free gift
30 and call. And as in times past you were yourselves disobedient to God, but now, thanks to their dis-
31 obedience, have obtained mercy; even so they also have now been disobedient, that by the mercy shown
32 to you they also may now obtain mercy. For God has locked up all in the prison of disobedience, that upon all he may have mercy.

"I Sing the Mighty Power of God!"

33 Oh, the depths of the riches, both of the wisdom and the knowledge of God! How unfathomable are his judgments, and how unsearchable his paths!

34 *Who has known the mind of the Lord?*
Or who has been his counsellor?[c]
35 *Who has first given to Him,*
So as to receive payment in return?[d]

[a] Isa. 59 : 20, 21.
[b] Isa. 27 : 9.
[c] Isa. 40 : 13, 14.
[d] Job 35 : 7; 41 : 11.

36 For of him and through him, and for him, are all things. All glory to him forever and ever! Amen.

XII

IDEALS OF DAILY LIVING

Surrender of Self, Reasonable

1 I entreat you therefore, brothers, by the mercies of God, to present your bodies to Him as a living sacrifice, holy and acceptable to God. This is your
2 reasonable service of worship. And be not conformed to this world, but be transformed by the renewing of your minds, so that you may prove what is the good and acceptable and perfect will of God.

Christian Life a Cooperative Fellowship

3 For, through the grace that was given to me, I tell every man among you not to think of himself more highly than he ought to think; but so to think, as to think soberly, according to the measure
4 of faith which God has given him. For even as we have many members in one body, and not all mem-
5 bers have the same function; so we, who are many, are one body in Christ, and we are severally mem-
6 bers one of another. But we have gifts differing according to the grace which was given to us. He that has the gift of prophecy, let him prophesy
7 according to the proportion of his faith. If it is the gift of administration, let us give ourselves to
8 our service. Let the teacher give himself to his teaching; and he who exhorts others to his exhortation. He who gives, let him do it in singleness of mind. He who rules, let him rule with diligence; and he who shows mercy must be cheerful.

How Love Manifests Itself

9 Let love be without insincerity. Abhor what is
10 evil; wed yourselves to what is good. As for brotherly love, be tenderly affectionate one to an-

11 other, in honor preferring one another. In your
diligence be free from sloth. Be glowing in spirit.
12 Slave for the Master. Rejoice in hope; be patient
13 under affliction; continue stedfast in prayer. Be
14 liberal to needy saints. Practise hospitality. Bless
15 your persecutors, bless, and curse not. Rejoice with
those who rejoice, and weep with those who weep.
16 Have full sympathy with one another. Set not your
minds on high affairs, but associate with lowly folk.
Do not be wise in your own conceits.[1]

Love Does Not Avenge Itself

17 Do not pay back evil for evil. Aim to do what is
18 honorable in the eyes of all. If it be possible, so
far as it lies with you, be at peace with all men.
19 Never revenge yourself, beloved, but leave the field
clear for God's wrath; for it is written,
"Vengeance is mine, I will repay," says the Lord.[2]
20 On the contrary, therefore,
If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will be heaping burning coals on his head.[3]
21 Do not be overcome by evil, but be overcoming evil
with good.

[1] Prov. 3 : 7.
[2] Deut. 32 : 35.
[3] Prov. 25 : 21, 22.

XIII

CHRISTIAN OBLIGATIONS TO THE STATE

Duties of Citizens

1 Every one should be in subjection to the higher
authorities; for there is no authority apart from
God. The authorities that now exist have been
2 appointed by God. Therefore the man who rebels
against authority is opposing the divine ordinances;
and those who withstand will bring judgment on
3 themselves. For rulers are no terror to good deeds,
but to evil. Would you be fearless of the ruler's
authority? Do what is good, and you will have his

praise. For the ruler is God's minister appointed
for your good. But if you are a wrong-doer, be
afraid; he does not carry the sword to no purpose;
he is God's servant, appointed to vengeance upon
the guilty. Wherefore you must needs be in sub-
jection, not only because of fear, but also for con-
science sake.

Payment of Debts and Taxes

This too, is the reason why you pay taxes; be-
cause the authorities are ministers of God's ser-
vice, attending continually upon this very thing.
Render to all their dues; taxes to whom taxes, cus-
toms to whom customs, respect to whom respect,
and homage to whom homage is due.

No Debt But Love

Never owe any one anything save the debt of
brotherly love; for he who loves his neighbor has
fulfilled the Law. For the Law which says,

Thou shalt not commit adultery, thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet,[1]

and whatever other commandment there be—is all summed up in this one saying,

Thou shalt love thy neighbor as thyself.[2]

Love never wrongs his neighbor; therefore love is
the fulfilment of the Law.

A Hymn of the Day of Christ

Carry out these injunctions because you know the
crisis that we are in, that now it is high time for
you to awake out of sleep; for now is our salvation
nearer than when we first believed.

The night is far spent;
The day is at hand.
Let us therefore take off the deeds of darkness,
Let us put on the armor of light.
Let us live honestly, as in the day,
Not in reveling and drunkenness,

[1] Exod. 20 : 13-17.
[2] Lev. 19 : 18.

Not in lust and licentiousness,
Not in strife and jealousy;
14 But clothe yourselves with the Lord Jesus Christ,
And make no provision for your earthly nature
And the gratification of its lusts.

XIV

THE OBLIGATIONS TOWARD THE WEAK

Restrictions on Christian Freedom

1 Welcome a man of weak faith, but not for the
2 purpose of deciding doubtful points. One man has
faith to eat anything; but he whose faith is weak,
3 eats only vegetables. He who eats meat must not
despise the man who abstains; and let not the
man who abstains judge him who eats; for God has
4 received him. Who are you that judges the house-
hold-servant of another? To his own lord he stands
or falls. And stand he will, for his Master has
power to make him stand.

Many Men of Many Minds

5 There are some who esteem one day above an-
other; there are others who esteem all days alike;
6 let each be fully persuaded in his own mind. He
who regards the day, regards it unto his Lord; and
he who regards it not, disregards it unto his Lord.
He who eats meat, eats unto his Lord, for he gives
God thanks; and he who abstains, abstains unto
his Lord, since he, too, gives God thanks.

But All Are Christ's

7 For not one of us lives unto himself, and not one
8 dies unto himself. If we live, we live unto our
Lord; if we die, we die unto our Lord. So then,
whether we live or die, we belong to our Lord.
9 For this purpose Christ died and became alive
again, that he might be the Lord both of the dead
and of the living.

We Must Not Judge

10 But you [the abstainer], why do you pass judg-
ment on your brother? Or you again [the non-ab-
stainer], why do you despise yours? For we shall
11 all stand before the judgment-seat of God. For it
is written,

"As I live," says the Lord, "to me every knee
shall bow,
And to God shall every tongue confess." [1]

12 So then each one of us shall give account of him-
self to God.

All Things Are Ceremonially Clean

13 So let us no longer pass judgment on one an-
other; rather let this be your judgment, that no one
put a stumbling-block in his brother's way, nor any
14 cause of falling. I know and am persuaded in the
Lord Jesus that nothing is in itself unclean; but
any food is "unclean" for one who considers it
"unclean."

But Not All Things Are Expedient

15 If your brother is continually pained because of
your food, you are not conducting yourself any
longer in love. Do not, by what you eat, persist
16 in destroying a man for whom Christ died. There-
fore do not let what is right, so far as you are
17 concerned, be evil spoken of. For the kingdom of
God is not a matter of eating and drinking, but
of righteousness and peace and joy in the Holy
18 Spirit. Those who are slaving for Christ devotedly
in these ways, are well pleasing to God and highly
commended by man.

All That Hinders to Be Sacrificed

19 So then let us eagerly pursue the things that make
20 for peace and the upbuilding of each other. Do not,
for the sake of food, be tearing down God's work.
All food indeed is ceremonially clean, but a man is
in the wrong if his food proves a stumbling-block.

[1] Isa. 45 : 23.

21 The right course is not to eat meat, nor to drink
wine, nor to do anything through which your brother
is made to stumble.

Whatever Is Not Faith Is Sin

22 Have you faith? Keep it to yourself as in the
presence of God. He is a happy man who does not
23 condemn himself in that which he approves. But
he who has misgivings, and yet eats meat, is con-
demned already, because his action is not based on
faith; and whatever is not based on faith is sin.

XV

THE SYMPATHY AND UNIVERSALITY OF CHRIST

The Strong Must Uphold the Weak

1 Now we who are strong ought to bear the in-
firmities of the weak, and not to seek our own
2 pleasure. Let each one of us try to make his
neighbor happy for his good, unto his upbuilding.
3 For even Christ pleased not himself; but as it is
written,

The reproaches of those who were reproaching
thee fell upon me.[1]

4 For everything that was written of old has been
written for our instruction, that through patience,
and through the comfort of the Scriptures, we
5 might have hope. Now the God of patience and
of comfort grant you to be in full sympathy with
one another, in accordance with the example of
6 Jesus Christ; so that with one heart and with one
voice you may glorify the God and Father of our
7 Lord Jesus Christ. Wherefore always receive one
another into fellowship, to the glory of God, even
as Christ also received you.

Christ Belongs to Jew and Gentile

8 For I say that Christ has been made a minister
of the Circumcision [the People of Israel], in vin-

[1] Ps. 69:9.

dication of God's truth, so that he may confirm the
9 promises given to our forefathers; and so that the
Gentiles also should praise God for his mercy, as
it is written,

Therefore I will offer praise to thee among the
Gentiles,
And sing to thy name.[2]

10 Or again,

Rejoice, O Gentiles, with his people.[3]

11 Or again,

Praise the Lord, all ye Gentiles,
And let all the people extol him.[4]

12 Or again, as Isaiah says:

There shall be the root of Jesse,
And he that arises to rule over the Gentiles;
On him shall the Gentiles hope.[5]

Benediction

13 Now the God of all hope fill you with all joy and peace in believing, that you may be overflowing with hope in the power of the Holy Spirit.

[2] Ps. 18 : 49. [4] Ps. 117 : 1.
[3] Deut. 32 : 43. [5] Isa. 11 : 1, 10.

A POSTSCRIPT

SOME PERSONAL EXPLANATIONS

A Word of Personal Greeting

14 And I myself also am confident regarding you,
my brothers, that you yourselves are already full
of goodness, filled with all knowledge, and well able
15 to give advice to one another. Still I have written
unto you the more boldly, in part, by way of re-
minding you, because of that gift of grace which
God bestowed upon me, in making me a priest of
16 Jesus Christ unto the Gentiles. I act as priest of
the gospel of God; so that the Gentiles, when offered
before him, may be an acceptable sacrifice, be-
17 cause consecrated by the Holy Spirit. I have then

my boast in Christ Jesus concerning the things of God.

The Fruits of Paul's Ministry

18 For I will not dare to speak of any thing except
that which Christ has done through me to bring
19 the Gentiles to obedience by word and deed, through
the might of signs and wonders, in the power of
the Holy Spirit. So that beginning at Jerusalem
and its environs, I have proclaimed without reserve
the gospel of Christ, even as far as Illyricum.
20 My ambition has always been, however, to preach
the gospel where Christ's name was not already
known, so that I might not build upon another
21 man's foundation. But, as Scripture says,

He shall be seen by those to whom no news about
him ever came,
And those who have never heard of him shall
understand.[c]

He Plans to Come to Rome

22 This is why I have been so hindered from coming
23 to you. But now, since I have no more any "open-
ing" in these parts, and since I have longed for
24 many years to come to you whenever I go to Spain,
I am hoping to see you on my way there, and to be
set forward by you on my journey thither, after I
have enjoyed your company for a little while.

The Collection for the Poor in Jerusalem

25 Just now I am going to Jerusalem to serve the
26 saints. For it has been the good pleasure of Mace-
donia and Achaia to make an offering for the
27 poor among the saints at Jerusalem. Yes, it has
been their good pleasure, and their debt, too. For
if the Gentiles have been made partakers of their
spiritual riches, they owe it to them also to min-
28 ister to them [the Jews] in worldly goods. When,
therefore, I have settled this, and have secured to
them [the poor at Jerusalem] the fruit of this

[c] Isa. 52 : 15.

29 collection, I shall come on by you into Spain. And I
know that when I come to you, I shall come in the
fulness of the blessing of Christ.

Pray for Me

30 Brothers, I beseech you, by Jesus Christ our Lord,
and by the love which the Spirit gives, to help me
in my struggle by your prayers to God on my
31 behalf, that I may be delivered from the disobedient
in Judæa; that my mission to Jerusalem may be
32 favorably received by the saints; and that I may
come to you in joy, by the will of God, and find
33 rest together with you. The God of peace be with
you all! Amen.

XVI

SECOND POSTSCRIPT

Final Greetings

The Bearer of the Letter

1 I commend to you our sister Phœbe, who is a min-
2 ister[1] of the church at Cenchreæ. I beg you to
give her a Christian welcome, as the saints should;
and to assist her in any matter in which she may
have need of you. For she herself has been made
an overseer[2] to many people, including myself.

Greetings to Many Friends

3 Salute Priscilla and Aquila, my fellow laborers in
4 the cause of Jesus Christ, who risked their own
lives to save mine; who are thanked not only by
5 me, but by all the churches among the Gentiles.

[1] The word used is διάκονος, a masculine noun, meaning "minister" or "servant." See 1 Cor. 3 : 5; 1 Tim. 4 : 6; Eph. 3 : 7; 1 Thess. 3 : 2.

[2] The Greek word προστάτις is a very strong one. It is the noun corresponding to the verb used in 1 Timothy 3 : 4, 5, 12. It is variously translated champion, leader, protector, patron.

Salute likewise the church that meets in their home.

Salute Epænetus, my dearly beloved, the first man in Roman Asia to believe in Christ.

6,7 Salute Mary, who toiled terribly for you; and Andronicus and Junia, my kinsfolk and fellow prisoners, who are notable among the apostles, and who became Christians before I did.

8,9 Salute Amplias, my beloved in the Lord; and Urbanus, my fellow toiler in Christ; and Stachys, my dear, dear friend.

10 Salute Apelles, tested and tried in Christ, and
11 the household of Aristobulus, and Herodion, my kinsman.

Salute the believing members of the household of Narcissus.

12 Salute Tryphæna and Tryphosa, who are ever toiling in the Lord.

Salute dear Persis, who has toiled terribly in the Lord's service.

13 Salute Rufus, the chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are associated with them.

15 Salute Philologus and Julia, Nereus and his sister, Olympas, and all the saints associated with them.

16 Salute one another with a holy kiss.

All the churches of Christ salute you.

Warning Against False Brothers

17 I exhort you, brothers, to keep watch of those who are causing the divisions among you, and occasions of stumbling, contrary to the teaching which you
18 have learned. Turn away from them. For men of that stamp are not the slaves of Christ, but are slaves to their own appetites. By their smooth and fair speech they beguile the hearts of the innocent.
19 I say this, for the tidings of your obedience have been told throughout the world. On your own behalf, then, I rejoice; but I want you to be wise unto

20 the good, but innocents in evil. The God of peace
will soon crush Satan under your feet.
The grace of our Lord Jesus Christ be with you.

Greetings from Fellow Workers

21 Timothy, my fellow worker, salutes you; so do my
fellow countrymen Lucius, Jason, and Sosipater.
22 I, Tertius, who write this letter, salute you in the
Lord.
23 Gaius, my host, and the host of the church, salutes
you.
Erastus, the treasurer of the city, salutes you,
and so does brother Quartus.
24 The grace of our Lord Jesus Christ be with
you all!

Doxology

25 Now I commend you to Him who is able to keep
you stedfast, according to my gospel, and the procla-
mation of Jesus Christ, whereby is unveiled the
secret truth which was kept secret through imme-
26 morial ages, but now has been brought to light, and
by command of the eternal God made known to the
Gentiles by the scriptures of the Prophets, so that
the Gentiles might hold obedience of the faith.
27 Unto Him, the only wise God, through Jesus Christ,
be glory forever. Amen.

PAUL'S FIRST LETTER TO THE CORINTHIANS

Date: Written probably from Ephesus, during the third missionary journey, about 54 A. D.

Circumstances: Corinth was one of the most splendid and most wicked of the Greek cities. It contained a mixed population, was exceedingly wealthy, luxurious, and commercial. The moral conditions were unspeakable.

Occasion: The apostle had news brought him of the dissensions and disorders that had arisen in this church, which he had founded. He had also received a letter from the church, submitting to him certain questions in regard to church discipline and doctrine. The first letter to the Corinthians rose out of these circumstances.

I. CORINTHIANS

I

THE ETERNAL POWER OF THE CROSS

Greeting

1 Paul, called by the will of God to be an apostle
2 of Jesus Christ, and Sosthenes, his brother: to the
Church of God at Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all, wherever they are, who call upon the name of the Lord Jesus:
3 Grace to you, and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

4 I am always thanking God on your behalf, for
the grace of God bestowed on you in Christ Jesus;
5 that in everything you have been enriched in him,
6 in all speech, and in all knowledge (for thus my
7 witness for Christ was confirmed among you); so
that you lack no divine gift, while you are waiting
8 for the revelation of our Lord Jesus Christ. He
will also keep you perfectly stedfast unto the end,
so that you will be unreprovable in the Day of our
9 Lord Jesus Christ. Faithful is the God by whom
you were called into fellowship with his Son, Jesus Christ our Lord.

The Rise of Party Spirit

10 Now I beg you, brothers, in the name of our Lord
Jesus Christ, to speak in accord, all of you, and to
have no divisions among you, but to be knit to-
11 gether in a common mind and temper. For it has
been plainly told me concerning you, my brothers,

by Chloe's people, that there are dissensions among
12 you. I mean by this that one of you says, "I am a
follower of Paul"; another, "I of Apollos"; an-
other, "I of Cephas"; another, "I of Christ."
13 Has Christ been divided? Paul, was *he* crucified
for you? or was it into the name of Paul that you
14 were baptized? I am thankful to God that I bap-
15 tized none of you except Crispus and Gaius, so that
no one can say you were baptized in my name.
16 Yes, I did baptize the house of Stephanas also, but
17 I do not think I baptized any one else. For Christ
did not send me forth to baptize, but to proclaim
the gospel; and that not in philosophic words, lest
the Cross of Christ should be made an empty thing.

The Glorious Message of the Cross

18 For the message of the Cross is indeed for those
on their way to destruction, foolishness; but for us
who are on our way to salvation it is the power
19 of God. For thus it is written,

I will destroy the wisdom of the philosophers,
And the prudence of the prudent will I confound.[1]

20 Sage, rabbi, skeptic of this present age—where are
they all? Has not God made foolish the philosophy
21 of the world? For when, in the wisdom of God,
the world by its philosophy knew not God, it pleased
God, by the foolishness of preaching, to save those
22 who believe. Jews continue to ask for miracles and
23 Greeks are ever wanting philosophy, but we come
preaching a crucified Messiah—to Jews a stumbling-
24 block, to Greeks foolishness, but to those who are
the called, whether Jews or Greeks, Christ, the
25 power of God and the wisdom of God. For the fool-
ishness of God is wiser than men, and the weakness
of God is stronger than men.

God's Strange Choice of Agents

26 For consider your own calling, brothers, that not
many wise in earthly wisdom, not many powerful,
27 not many of noble birth, have been called. No, God

[1] Isa. 29 : 14.

has chosen the world's folly to confound its philosophy; and the world's weakness to confound its
28 strength. The world's base things has God chosen, and the things that are despised, yes, and the things that are not, to bring to naught the things that are;
29 so that no mortal man should glory in his presence.
30 It is of him that you are in Christ Jesus, whom God made unto us wisdom and righteousness and
31 sanctification and redemption, so that as Scripture says,

He that glories, let him glory in the Lord.[2]

[2] Jer. 9 : 24.

II

PHILOSOPHY AND RELIGION CONTRASTED

Not by Might But by My Spirit

1 And when I came to you, brothers, I came not to proclaim God's great secret purpose in fine lan-
2 guage or philosophy; for I determined to know nothing, while among you, but Jesus as Christ, and him
3 a crucified Christ. In weakness and fear and great
4 trembling came I among you. My message and my preaching were not in the persuasive language of philosophy, but in demonstration of the Spirit and
5 of power; in order that your faith should rest, not on human philosophy, but on the power of God.

The True Philosophy or Wisdom

6 Notwithstanding, among those who are mature I do teach philosophy; though not the philosophy of the present age, nor of its rulers who are coming
7 to nought. No, it is God's wisdom that I utter, that
8 hidden wisdom which God had decreed before the world began, unto our glory. None of the rulers of the present age understands it, for if they had,
9 they would not have crucified the Lord of Glory. Nay, as it is written:

Eye has not seen,
Nor ear heard,
Neither have entered into man's heart

The things which God has prepared
For those who love him.[1]

10 Yet God has unveiled them to us by his Spirit. For the Spirit fathoms everything, even the abysmal depths of God.

The Mind of Christ, Our Teacher

11 For what man knows the depths of man except the man's own inner spirit? Even so, also, the Spirit of God knows the deeps profound of God.
12 But we have not received the spirit of the world, but the Spirit which comes forth from God, that we may realize the blessings freely given us by
13 God. Of these high themes we speak in words not taught by human philosophy, but by the Spirit;
14 interpreting spiritual things to spiritual men. The unspiritual man rejects the teachings of God's Spirit; for to him it is folly. He cannot understand
15 it, for it is spiritually discerned. But the spiritual man discerns everything, yet is himself discerned by no one.
16 *For what man understands the mind of the Lord, that he should instruct Him?*[2]

BUT WE HAVE THE MIND OF CHRIST!

[1] Isa. 64 : 4.
[2] Isa. 40 : 13.

III

THE NATURE AND GLORY OF THE CHURCH

Factions a Proof of Unspirituality

1 As for me, brothers, I could not talk to you as spiritual men, but as to creatures of flesh, mere
2 babes in Christ. I fed you milk, not meat; for
3 you were unable to bear it. You are not able even now, for you are still unspiritual. While there is among you jealousy and strife, are you not still
4 unspiritual, and behaving like worldlings? When one says, "I follow Paul," and another, "I follow Apollos," are you not mere worldlings?

True Function of an Apostle

5 What then is Apollos? What is Paul? Just min-
isters through whom you have believed, and each do-
6 ing the work that the Lord gave to him. I planted,
7 Apollos watered, but God made the seed grow. So
neither is he who planted anything, nor he who
watered, but God alone, who is making the seed
8 grow. Now, though he who plants and he who
waters are one, each will receive his own reward,
9 according to his own service. For we are God's
fellow workers; and you are God's field, you are
God's building.

Building for a Day, or for Eternity

10 According to the grace of God vouchsafed me,
like a skilful master-builder, I have laid a founda-
tion; but another will be building upon it. Let each
11 take heed how he builds on it. The foundation is al-
ready laid—Jesus Christ—and no man can lay an-
12 other. On that foundation, if a man proceeds to
build gold, silver, precious stones, wood, hay, stub-
13 ble, each man's work will be made manifest. The
Day will disclose it, for it dawns in fire, and the
fire will test each man's work, of what quality it is.
14 If any man's work—the building he has made—
15 stands the test, he will be rewarded. If any man's
work is burned up, he will suffer loss, but he himself
will be saved, as it were through the flames.

The Real "Holy of Holies" is Within You

16 Do you not know that you are God's sanctuary,
and that the Spirit of God is dwelling within you?
17 If any one tear down God's sanctuary, God will tear
him down; for the sanctuary of God is holy, and
that is what you are.

Mere Human Wisdom Is Folly

18 Let no one deceive himself. If any one of you
supposes that he is wise in the philosophy of the
present age, let him become foolish, so that he may

19 be wise. For the philosophy of this world is foolishness in God's sight. It is written,

He snares the wise in their own craftiness,[1]

20 and again,

The Lord knows the reasonings of the wise, how futile they are.[2]

But You Have All Things

21 So let no one make his boast in men. For all
22 things are yours; Paul, Apollos, Cephas, the world, life, death, things present or things to come; all
23 things are yours; and you are Christ's, and Christ is God's.

[1] Job 5 : 3.
[2] Ps. 94 : 11.

IV

A LOVING, YET IRONIC APPEAL

To God I Stand

1 Let any man look upon us as servants of Christ,
2 and stewards of the secret truths of God. Now it is required of stewards, that a man be found faithful.
3 But to me it matters very little that I am judged
4 by you, or by any earthly court. Indeed I do not even judge myself; for though I know nothing against myself, yet that does not vindicate me; for
5 he who judges me is the Lord. So make no hasty judgment until the Lord come, who will both bring to light the hidden things of darkness, and will make plain the purposes of men's hearts. Then each man's due praise will come to him from God.

Nothing Beyond What Is Written

6 Now these things, brothers, I have applied in a figure to myself and to Apollos for your sakes; that in us you might learn not to go beyond what is written; that none of you be puffed up for the one,
7 against the other. For who makes you to differ, brother? Or what have you that you did not receive? But if you did receive it, why are you boasting as if you had not received it?

The Lot of an Apostle

8 But you, forsooth, are already full, are you?
You are already rich? Without us you are already
reigning? Yes, and I would that you did reign,
9 so that we also might reign with you. But it seems
to me that God has exhibited us apostles, last of
all, like men doomed to death: for we are made a
spectacle to the whole world, both to men and to
10 angels. For Christ's sake we are fools, but you are
quite philosophic in Christ. We are weak, but you
are strong; you are honorable, but we are outcasts.
11 Even to this very hour we are enduring hunger and
12 thirst and nakedness and blows. Homeless men,
13 we toil, working with our own hands. When reviled, we bless; when persecuted, we endure; when
defamed, we conciliate. We have been made, as it
were, scum-o'-the-earth, the very refuse of the
world, to this very hour!

Paul, Their Father in the Gospel

14 I am not writing this to shame you, but to ad-
15 monish you, as my beloved children. For though
you have ten thousand tutors in Christ, you can
have but one father. For in Christ Jesus I begot
16 you through the gospel. I beg you then to imitate
17 my example. With this in mind I have sent Timothy
to you. He is my dear and faithful son in the Lord,
who will remind you of my ways in Christ; the
manner in which I ever teach everywhere in every
church.

Reality of Apostolic Authority

18 Now some are puffed up, as though I were not
19 coming to you. But come to you I will, and that
soon, if it please the Lord, and then I shall learn
not the talk of these boasters, but their power.
20 For the kingdom of God is not in talk, but in power.
21 Which do you want? Am I to come to you with a
rod, or in a loving and tender spirit?

V

A REBUKE TO IMMORALITY

A Scandal in the Church

1 It is actually reported that there is immorality
among you, and such immorality as is not even
among the heathen—that a man has taken his
2 father's wife! Yet you are puffed up instead of
mourning and removing from among you the man
3 who has done this thing. For I, although absent
in body, yet present in spirit, have already passed
sentence, by the authority of our Lord Jesus Christ,
4 on him who has done this thing. When you are
gathered together, and my spirit is with you to-
5 gether with the power of our Lord Jesus, I have
handed over such a man to Satan for the destruc-
tion of his flesh, that his spirit may be saved, in
the day of the Lord Jesus.

Not Compromise, but Cleansing

6 Your glorying is not good. Do you not know that
7 even a little leaven leavens all the lump? Then
get rid of the old leaven, so that you may be like
a new lump, as you are now unleavened. For our
Paschal Lamb has already been sacrificed, Christ
8 himself. So let us keep the unending feast, not
with any old leaven, neither with leaven of malice
and vice, but with unleavened bread of sincerity
and truth.

Need of Church Discipline

9 I told you in my letter not to associate with the
10 immoral. Not that in this world you were actually
to have no contact with the immoral, the avaricious,
the thievish, or with idolaters; for then you would
11 have to leave the world, altogether. But what I
wrote was that you were not to associate with
any so-called brother who is immoral, or avaricious,
or idolatrous, or abusive, or a drunkard, or an ex-
tortioner. No, with such persons do not even sit

12 at table.' What have I to do with the judging of
outsiders? Must not you judge those who are within
13 the church, while God judges outsiders? *Expel that
wicked man from among you.*[1]

[1] Deut. 22 : 24.

VI

CHRISTIAN, WALK CAREFULLY

Lawsuits Between Christians

1 Dare any one of you who has a grievance against
his neighbor go to law before heathen judges,
2 instead of before the saints? Do you not know
that the saints will judge the world? And if
the world is to be tried by you, are you unfit to
3 try such trifling cases? Do you not know that
we are to try angels? How much more, then, the
4 affairs of this life. Why then, if you have cases
relating to earthly affairs which need to be de-
cided, is it men who are absolutely nothing in the
5 church whom you make your judges? I say this
to shame you. Is it so that there is not among
you a single wise man, capable of deciding between
6 a man and his brother? Must brother go to law
with brother, and that, too, before unbelievers?
7 Indeed, to say nothing more, the fact that you have
lawsuits with one another is altogether a defect
in you. Why not rather suffer injustice? Why
8 not rather endure being cheated? On the con-
trary, you yourselves are inflicting injustice and
fraud, and that upon your brothers.

The Christians Must Depart from Iniquity

9 Do you not know that the wicked will not inherit
the kingdom of God? Do not be deceived. None who
are immoral, or idolaters, or adulterers, or cata-
10 mites, or sodomites, or thieves, or avaricious men, or
drunkards, or foul-mouthed men, or extortioners will
11 inherit the kingdom of God. Such were some of
you, but you have washed away your stains, you
have been consecrated, you have been justified in

the name of the Lord Jesus Christ, and in the Spirit of our God.

12 "All things are lawful for me"? Yes, but not all things are good for me. "All things are lawful for me"? Yes, but I will not let myself be
13 enslaved by the power of any. "Food is meant for the stomach, and the stomach for food"? Yes, but God will soon put an end both to the one and to the other. The body, however, exists not for immorality, but for the Lord, and the Lord for the
14 body; and the God who raised up our Lord will upraise us also by his mighty power.

Shall the Members of Christ Become Members of a Harlot?

15 You know, do you not, that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a harlot? God
16 forbid! Do you not know that he who joins himself to a harlot is one with her in body? (For God
17 says, *The two shall become one flesh.*[1]) While a man who is united with the Lord is one with Him
18 in spirit? Flee from immorality. Every [other] sin that man commits lies outside the body, but the
19 immoral man sins against his own body. Do you not know that your body is a sanctuary of the Holy Spirit who is within you, the Spirit whom you have
20 from God? You are not your own; for you have been bought with a price, therefore glorify God in your bodies.

[1] Gen. 2 : 24.

VII

THE SUBJECT OF MARRIAGE

Rights and Duties of Marriage

1 Now concerning the question in your letter. It is well for a man to have no intercourse with a woman,
2 but because there is so much immorality let each man have his own wife; and let each woman have
3 her own husband. Let the husband give his wife

her due, and likewise the wife her husband. The
4 wife is not mistress of her own person, but her
husband is; and in the same way the husband is
5 not master of his own person, but his wife is. Do
not refuse one another, unless it is only temporary
and by mutual consent, so that you may devote
yourselves to prayer. Then come together again,
lest through your lack of self-control Satan begin
6 to tempt you to sin. But what I have just said is
7 by way of concession, not command. I would that
every one lived as I do; but each man has his
own special gift from God, one this, another that.

Advice to the Unmarried

8 But to the unmarried, and to the widows, I say
9 that it is well for them to remain as I am. If, how-
ever, they are not exercising self-control, by all
means let them marry; for marriage is better than
10 the fever of passion. But to those already married
my commandment is—and not mine, but the Lord's—
11 that a wife is not to leave her husband, (or if she
has already left him let her either remain as she is,
or be reconciled to him), and also that a husband
is not to put away his wife.

Advice to Those Married to Unbelievers

12 To the rest it is I who am speaking, not the Lord.
If any brother has a wife who is not a believer,
and she is willing to live with him, let him not send
13 her away. And a woman whose husband is not a
believer, if he is willing to live with her, let her
14 not separate from him. For the unbelieving hus-
band is consecrated through union with his believ-
ing wife; and the unbelieving wife through union
with her believing husband. Otherwise your chil-
dren would be unholy, but now they are consecrated
15 to God. But if the unbelieving partner be deter-
mined to leave, separation let it be. In such cases
the believing husband or wife is not under bondage.
16 But it is into peace that God has called us. For
how do you know, wife, whether you will save

your husband? Or how do you know, husband, whether you will save your wife?

In Whatever State You Are, There Abide

17 Only whatever be the lot in life to which God has assigned each one—and whatever the condition in which he was living when God called him—in that let him continue. Such is the rule I give in all
18 the churches. So, was any man called, being circumcised? Let him not become uncircumcised. Was any man called when he was uncircumcised? Let
19 him not be circumcised. Circumcision is nothing, and uncircumcision is nothing. Keeping God's com-
20 mands is everything. Whatever be the condition of life in which he was called, in that let him con-
21 tinue. Were you called when in slavery? Let not that trouble you; but if you can become free make
22 use of the opportunity. For the slave who has been called in the Lord is the Lord's freedman; and in the same way, the free man who is called
23 is Christ's slave. You have been bought with a
24 price; do not become slaves to men. Where each man stood when he was called, there, brothers, let him stay, close to God.

Difficulties About Unmarried Women

25 I have no command from the Lord to give you concerning unmarried women; but I give you my opinion, and it is that of a man who, through the
26 Lord's mercy, is deserving of your confidence. I think then, that in view of the time of suffering now imminent, it is best for a man to remain as he is.
27 Are you bound to a wife? Do not seek to be free. Are you free from the marriage bond? Do
28 not seek for a wife. Yet if you do marry, you have not done wrong; and if a girl marries, she has not done wrong. Such people, however, will have trouble in worldly affairs, and I wish to spare you

"The World Passes Away"

29 Indeed, brothers, the time that remains to us has been shortened; so let those who have wives live

30 as if they had none, let those who weep be as
though they did not weep, those who rejoice as
though they did not rejoice, those who buy as
31 though they did not possess, and those who use
the world as though using it sparingly. For the
32 present phase of the world is passing away. So I
want you to be free from all anxieties. An un-
married man is anxious about the Lord's business,
33 how he may please the Lord; but a married man
is anxious about worldly affairs, how he may please
34 his wife, and he is divided in his mind. Again, the
woman who is a widow, or the maid, is anxious
about the Lord's business, how she may be pure in
body and in mind; but the married woman is anx-
ious about worldly affairs, how she may please her
35 husband. It is in your own interest that I say this;
not that I may entangle you in a snare, but that I
may help you to serve the Lord with fitting and un-
distracted service.

A Father's Duty Toward His Daughter

36 If, however, a father feels that he is not treating
his virgin daughter in a seemly manner, in leaving
her unmarried beyond the flower of her age, and so
the matter is urgent, let him do what she desires;
he commits no sin. Let the marriage take place.
37 On the other hand, he who is firm in his purpose
and is under no compulsion, but is free to carry out
his own wishes, and who has determined to keep
38 his daughter unmarried, does well. So he that
gives his daughter in marriage is doing right,
and he who keeps her unmarried will be doing
better.

The Remarriage of Widows

39 A wife is bound to her husband during his lifetime;
but if her husband dies, she is free to marry whom-
40 ever she will, provided it be in the Lord. But she
is happier, in my judgment, if she remains as she
is; and I think that I, too, have the Spirit of God.

VIII

A GREAT PRINCIPLE OF CONDUCT

Regarding Food Offered to Idols

1 Now in regard to food which has been offered
to idols, we are sure of course that "we all have
knowledge."[1] But knowledge puffs up, while love
2 builds up. If a man thinks that he already has
knowledge, he does not yet truly know as he ought
3 to know; but if a man loves God, he is known by
4 him. Now as to eating food that has been offered
to idols, we know well that an idol has no real
existence in the universe, and that there is no God
5 but One. For though there be so-called "gods,"
celestial or terrestrial, as indeed there are gods
6 many and lords many, yet for us there is one God,
the Father, from whom are all things, and we
for him; and one Lord Jesus Christ, by whom are
all things, and we by him.

Brotherly Love the Solution

7 But that "knowledge" is not possessed by all;
but some, accustomed until now to the idol, eat food
as that which has actually been offered to an idol,
and so their conscience, being still weak, is defiled.
8 Now food does not bring us nearness to God.
Neither if we eat do we gain any advantage, nor if
9 we eat not, do we lose any. But see to it lest this
right of yours become a stumbling-block to the weak.
10 For if any one should see you, the possessor of
"knowledge," reclining at table in an idol's temple,
would not his conscience, if he were weak, be em-
11 boldened to eat things sacrificed to idols? So he
is lost, this weak man, lost by your "knowledge,"
12 this brother for whom Christ died. In so sinning
against your brothers, and in ever and again wound-
ing their weak consciences, you are sinning against

[1] The word γνῶσις, "knowledge," has a sort of technical sense in which it is perhaps used here — "illumination," "culture."

13 Christ. Therefore, if what I eat makes my brother to stumble, I will never eat meat again, lest I make my brother to stumble.

IX

PAUL'S EXAMPLE OF SELF-SUPPORT

Paul's Apostleship Vindicated

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in
2 the Lord? Even if I am not an apostle to others, to you at least I am: for you are the seal of my
3 apostleship in the Lord. This is my reply to my critics.

Right to Apostolic Support

4, 5 Have I no right to claim food and drink? Have I no right to take a believing wife with me on my journey, as the rest of the apostles and the Lord's
6 brothers and Peter do? Are we the only ones, Barnabas and I, who have no right to give up manual
7 labor? What soldier ever serves at his own expense? What farmer ever plants a vineyard and does not eat of its fruit? What shepherd tends
8 his flock and does not taste the milk? Am I saying this on human authority only, or does not the
9 Law also say the same? Yea, in the Law of Moses it is written,

Thou shalt not muzzle an ox while he is treading out the grain.[1]

10 Is it the oxen that God is thinking about, or is it really said for our sakes? It was written for us; because the plowman ought to plow in hope, and the thresher to thresh in hope of getting a share of the crop.

Preachers to Be Maintained

11 If I have sown for you the seeds of spiritual good, is it a great thing if I reap from you temporal

[1] Deut. 25 : 4.

12 goods? If others share this authority over you, do
not I far more? Yet I have not availed myself of
it, but am patiently enduring; so that I may not in
any way hinder the progress of Christ's gospel.
13 You know, do you not, that those who minister in
the temple, and those who serve at the altar, get
14 their portion of the sacrifices? Even so the Lord
ordained that those who proclaim the gospel should
get their living by the gospel.

Paul Waives His Right to Support

15 But for my part, I have never availed myself of
any of these rights. I do not say this to bring it
about in my own case. I would rather die than let
16 any one make void this boast of mine. Proclaiming
the gospel gives me no ground of boasting; for
necessity is laid upon me; woe is me if I preach not
17 the gospel. For if I do this of my own accord, I
have my pay; but if unwillingly, I have at least
18 discharged my stewardship. What then is my wage?
This, that I can make the gospel free where I
carry it; and that I can refrain from using my
rights as a preacher of the gospel.

Paul's Motives in This: (1) Eagerness to Win Men

19 Though free from all men, I make myself the
20 slave of all, that I may win the more. To the Jews
I am become like a Jew, that I may win Jews; to
those under the Law, like one under the Law, that
I may win those under the Law, though I am not
21 under the Law, myself; to those outside the Law,
as one outside the Law, to win those outside the
Law (though I am not outside the law of God, but
22 inside the law of Christ). I am become weak to
the weak, to win the weak. I am become all things
to all men that, by any and by all means, I may save
23 some. And I am doing it all for the gospel's sake,
that I may become a copartner in it.

(2) His Own Wish to Win the Prize

24 Do you not know that in a foot-race, though all
run, only one receives the prize? So run that you

25 may win. Every man who contends in the games
continually trains himself by all manner of self-
restraint. Now they do it to get a fading garland,
26 but we, one that is unfading. For my part, then,
I run with no wavering to the goal. I box not as
27 one beating the air, but I bruise my body and keep
it in subjection, lest having called others to the
contest, I should myself be disqualified.

X

LESSONS FROM THE HISTORY OF ISRAEL

Israel's Story Our Warning

1 For I would not have you ignorant, brothers, how
our fathers were all under the cloud, and all passed
2 through the sea, and all were baptized into Moses
3 in the cloud and in the sea. They all ate of the
4 same spiritual bread, and all drank of the same
spiritual stream, for they were drinking from a
spiritual rock that followed them, and that Rock
5 was Christ. But in most of them God was not well
6 pleased, for *they were laid low in the desert.*[1] Now
this happened as a warning for us, that we might
7 not long for evil things as they longed. And you
must not be idolaters like some of them: as it is
written,

The people sat down to eat and drink,
And they rose up for idol dances.[2]

8 Nor must we act licentiously, as some of them
did, and fell in a single day, twenty-three thousand
9 of them. Neither must we presume upon the
patience of our Lord, as some of them presumed,
10 and were destroyed by the serpents; nor murmur,
as some of them did, and were destroyed by the
11 Destroying Angel. Now these things were happen-
ing to them typically, but were written down for our
admonition who stand at the meeting of the ages.

[1] Num. 21 : 6.
[2] Exod. 32 : 6.

We Can Overcome Temptation

12 So then let him who imagines that he is standing
13 so securely beware lest he fall. No temptation has overtaken you that is beyond man's power; but God is faithful, who will not let you be tempted beyond what you can bear, but will, with every temptation, provide the way of escape also, so that you may be able to withstand.

Shun Idolatry

14 So then, my beloved, continually flee from idol-
15 atry. I am speaking to men of sense; do you your-
16 selves judge what I say. The cup of blessing which we bless, is it not a common participation in the blood of Christ? The bread which we break, is it not a common participation in the body of Christ?
17 Because we who are many are one bread, one body,
18 for we all do share in the one loaf. Look at Israel according to the flesh; are not those who eat the
19 sacrifices in communion with the altar? What then shall we say? that an offering to an idol is
20 anything? or that an idol is really anything? On the contrary, what the heathen sacrifice they sacrifice to demons and not to God, and I do not want
21 you to have communion with demons. You cannot drink the cup of the Lord and also the cup of demons; you cannot be partakers in the Lord's
22 table and in the table of demons. What! would we provoke the Lord to jealousy? Are we stronger than he?

Brotherliness Limits Freedom

23 "All things are lawful," you say? But not all things are expedient; "all things are lawful"; but
24 not all build up. Let not each one be always seeking his own, but rather his neighbor's good.

The Principle in Practise

25 Eat anything that is for sale in the markets, ask-
26 ing no questions for conscience sake; for the earth
27 and its fulness are the Lord's. If one who is not a

believer invites you to his house, and you wish to go, eat everything that is set before you, without
28 asking questions for conscience sake. But if any one tells you, "This food has been offered in sacrifice," do not eat it, for the sake of him who
29 told you, and for conscience sake—his conscience, not your own. "But," you may object, "why should my freedom be decided upon another's scruples of
30 conscience? If I eat after giving thanks, why am I denounced for eating that for which I have given thanks?"

Eating or Drinking, You Are God's

31 Because whether you are eating or whether you are drinking, you are to do it all for the glory of
32 God. Do not be a cause of stumbling either to Jews
33 or to Gentiles, or to the church of God. For so I also try to please all men in every way, not by seeking my own good, but the good of the many, that they may be saved.

XI

DIRECTIONS ABOUT PUBLIC WORSHIP

Proprieties at Church Meetings

1 Be imitators of me, as I am an imitator of Christ.
2 Indeed I praise you for remembering me in everything, and because you are holding fast to the tradi-
3 tions just as you received them. But I wish you to understand that the head of every man is Christ, and of a wife her husband is head; and that God is head
4 of Christ. Every man who prays or prophesies
5 with head veiled[1] dishonors his Head; but every woman who prays or prophesies with her head unveiled dishonors her head (her husband): for it is one and the same thing as if she were shaven.

[1] The Jewish tradition required a man to be veiled during worship.

Paul Does Not Accept Jewish Customs

6 If a woman does not wear a veil, let her also cut
off her hair; now if it is a disgrace for a woman
to have her hair cut off or her head shaved, let her
7 be veiled. A man, indeed, ought not to have his
head veiled, for he is an image and glory of God
8 but woman is a glory of man. For it is not man
who was made from woman, but woman was made
9 from man. And man was not created for woman
10 but woman for man. For this reason the woman
ought to have authority over her head, because of her
11 [guardian] angels. However, in the Lord neither is
woman independent of man, nor is man independent
12 of woman; for just as the woman was made from
the man, so also is the man born of the woman
while they both come from God.
13 Judge of this for your own selves. It is fitting
that a woman should pray to God with her head
14 unveiled. Nor does nature itself teach you that it
15 is a disgrace to a man to have long hair, but it is
woman's glory, because her hair has been given her
16 instead of a veil. If, however, any one is inclined
to be disputatious regarding such a custom, let him
know that neither I nor the churches of God hold
to such a custom.

Church Quarrels

17 But in giving you the following instructions, I
cannot praise you; your solemn assemblies do more
18 harm than good. To begin with, I am told—and I
believe there is some truth in it—that when you
meet at a church there are divisions among you.
19 For there must needs be also parties among you,
in order that the good may be tested and made
known.

Disorder at the Lord's Supper

20 Again, when you meet together, there is no true
21 eating of the Lord's Supper; for each one of you
begins to eat his own supper; one goes hungry,

22 while another gets drunk. What! Have you no houses in which to eat or drink? or do you wish to show your contempt for the church of God, and to shame those who have no homes to eat in? What shall I say to you? Shall I praise you? In this I certainly do not praise you.

The True Origin of the Supper

23 For I passed on to you the account, which I myself received from the Lord; how the Lord Jesus, on the very night he was betrayed, took bread,
24 and when he had given thanks, he broke it, saying,
"This is my body, broken for you; this do in memory of me."
25 In the same way also, he took the cup after supper, saying:
"This cup is the new covenant in my blood; do this, whenever you drink it, in memory of me."
26 For as often as you eat this bread and drink this cup, you are proclaiming your Lord's death until he come.

The Significance of the Supper

27 So he that eats the bread or drinks the cup of the Lord unworthily must answer for a sin against
28 the body and blood of the Lord. Let each man scrutinize himself, and thus let him eat of the bread
29 and drink of the cup. For whoever eats and drinks without discerning the body, eats and drinks con-
30 demnation to himself. This is why many among
31 you are feeble and sickly, and many sleep. If, however, we were judging ourselves aright, we should
32 not now be condemned; but through our condemnation by the Lord, we are trained so that we may
33 not be condemned along with the world. So, my brothers, whenever you come together for this meal,
34 wait for one another. If any one is hungry, let him eat at home, so that your meetings do not bring condemnation upon you.

The other matters I will adjust when I come.

XII

ON SPIRITUAL GIFTS

Gifts Differing in Glory

1 Now concerning spiritual gifts, brothers, I do
2 not wish you to be ignorant. You know that when
you were heathen you went astray after dumb idols,
3 wherever you chanced to be led. Wherefore I want
you to understand that no one who speaks in the
Spirit of God says, "Jesus is accursed," and no
one can say, "Jesus is Lord," except in the Holy
Spirit.

From One Spirit Diverse Gifts

4 Now there are varieties of gifts, but the same
5 Spirit; there are various forms of service, and the
6 same Lord; and varieties of work, and the same
7 God, who works all in all. Now to each man has
been given his manifestation of the Spirit for the
8 common good. For to one man by the Spirit has
been given a word of wisdom, to another a word
9 of insight by the same Spirit; to one man by the
same Spirit is given faith, to another gifts of
10 healing by the one Spirit; to another the powers
which work miracles, to another prophecy, to an-
other the discernment of spirits; to another varieties
of tongues, to another the interpretation of tongues.
11 But the one and same Spirit gives power to all, dis-
tributing his gifts to each as he wills.

The Church Is an Organism

12 For just as the body is one and has many mem-
bers, and all the members of the body, although
13 they be many, are one body; so also is Christ. And
we can see this, for in one Spirit we were all bap-
tized into one body, whether Jew or Gentile, whether
slave or free, and we were all made to drink of one
14 Spirit. For the body is not one member, but many.
15 If the foot should say,

"Because I am not a hand, I am not a part of the body,"
16 would it not indeed be a part of the body? Or if the ear should say,
"Because I am not an eye, I am not a part of the body,"
would it be any less a part of the body?
17 If the whole body were an eye, where were hearing? If all were hearing, where were smelling?
18 But now God has set the members, each one of them,
19 in the body as it has pleased him. If all were one
20 member, where would the body be? But now there
21 are many members, but one body. And the eye cannot say to the hand,
"I have no need of you";
nor again the head to the feet,
"I have no need of you."
22 On the contrary, we need those members of the
23 body which seem to be weaker; upon those parts of the body which we esteem less honorable, we bestow more abundant honor, and our uncomely parts have
24 more abundant comeliness. For whereas our comely parts have no need, God has tempered the body together, giving more abundant honor to that mem-
25 ber which lacked; that there should be no disunion in the body, but that members should have mutual
26 care for one another. When one member suffers, all the others suffer with it; and when one member is honored, all the members are glad with it.

Unity Involves Dependence

27 Now you are the body of Christ, and individually
28 members of it. And God has appointed those in the church to be first of all apostles, second, prophets, third, teachers: then workers of miracles, healers, helpers, administrators, users of various
29 kinds of "tongues." Are all apostles? Are all
30 prophets? teachers? workers of miracles? Have all gifts of healing? Do all speak with tongues? Do
31 all interpret? Desire earnestly the greater gifts. And yet I will go on to show you a still more excellent way.

XIII

THE GREATEST SPIRITUAL GIFT

All Worthless, Lacking Love

1 Though I speak in the tongues of men and of
angels, but have no love, I am become a clanging
2 brass, or a clashing cymbal. Though I have the
gift of prophecy and understand all mysteries and
all knowledge, and have all faith, so that I could
remove mountains, but have not love, I am nothing.
3 And though I sell all my goods to feed the poor,
and though I give my body to be burned, but have
not love, it avails me nothing.

A Portrait of Jesus

4 Love suffers long and is kind; love envies not; love
5 makes no parade, is not puffed up, is not rude, nor
selfish, nor easily provoked. Love bears no malice,
6 never rejoices over wrong-doing, but rejoices when
7 the truth rejoices. It knows how to be silent, it is
8 trustful, hopeful, patient, enduring. Love never
fails; but though there are prophecies, they will
fail; though there are tongues, they will cease;
though there is knowledge, it will be superseded.
9 For our knowing is imperfect, and our prophesying
10 is imperfect; but when the perfect is come, then
11 the imperfect will be done away. When I was a
child I spoke like a child, felt like a child, thought
like a child; now that I am become a man, I have
done with childish things.

Things That Abide

12 For now we see as in a mirror, and are baffled,
but then face to face; now I know in fragments,
but then shall I understand even as I also have been
13 understood. Faith, Hope, Love endure—these three;
but the greatest of these is Love.

XIV

THE GIFT OF TONGUES AND THE GIFT OF PREACHING

Prophecy Superior to the Gift of Tongues

1 Hotly pursue this love, yet seek earnestly spiri-
2 tual gifts, and chiefly that you may prophesy. For
he who speaks in a "tongue" speaks not to man
but to God, for no one understands him, but in the
3 Spirit he utters secret truths. But he who prophesies
addresses words to men that build up, encourage,
4 and console. He who speaks in a tongue upbuilds
himself; but he who prophesies upbuilds the church.
5 Now I should like you all to speak with "tongues";
but I should rather that you prophesied. For he
who prophesies is greater than he who speaks with
tongues, unless he interprets, so that the church may
6 be built up. Now brothers, if I should come to you
speaking with tongues, what should I benefit you,
unless I speak to you some revelation, or knowl-
7 edge, or prophecy, or teaching? For if lifeless in-
struments such as the flute or the harp give no dis-
tinction in the sounds, how shall it be known what
8 is fluted or harped? Or, for example, if the trumpet
give an uncertain sound, what soldier will be pre-
9 pared for battle? In the same way with you, if
you utter unintelligible words with your tongue, how
can what you say be understood? You will be
speaking to the winds!
10 There are, let us say, so many languages in the
11 world, and none without its meaning. If then I do
not know the force of the expression, I shall seem
a barbarian to the one who uses it, and he will
12 seem a barbarian to me. So also in your case, since
you are ambitious for spiritual gifts, seek to excel
in them for the upbuilding of the church.

Testifying in Order to Build Up

13 So let him who speaks with tongues pray that
14 he may interpret. For if I pray in an unknown

tongue, my spirit prays, but my mind is barren.
15 What, then? I will pray with my spirit, and I will
pray also with my mind. I will praise God with
my spirit, but I will praise him with my mind, also.
16 For if you in your spirit bless God, how shall he
who fills the place of the unlearned say the Amen
to your thanksgiving, when he does not know what
17 you are talking about? You on the one hand offer
a good thanksgiving, but the other is not build
18 up. Thank God I speak with tongues more than
19 you all, but in the church I would rather speak five
words with my understanding, so as to instruct
others, than ten thousand in an unknown tongue.
20 Brothers, do not become children in understand-
ing; be babes in malice, but in understanding be-
21 come mature men. In the Law it is written,

With men of other tongues, and by the lips of
strangers, will I speak to this people, and even then
they will not listen to me,[1] says the Lord.

Contrast Between Prophecy and Tongues

22 So then the gift of tongues is for a sign, not to
believers, but to unbelievers; but prophecy is not for
23 unbelievers, but for those who believe. Accord-
ingly, when the whole church assembles, and every-
body is speaking "with tongues," if there enter
men unlearned or unbelieving, will they not say
24 that you are mad? But if all are prophesying when
an unlearned or unbelieving man enters, he is con-
victed in conscience by your speaker, he feels him-
25 self judged by all, and the secret depths of his heart
are laid open. So he will fall upon his face and
worship God, saying, "Of a truth, God is with you."

All Things Decently and in Order

26 What follows, then, brothers? Whenever you
meet together, each contributes something; a psalm,
a sermon, a revelation, a tongue, an interpretation.
27 Let all be done for edification. If any one speaks
in an unknown tongue, let it be by two, or at the

[1] Isa. 28 : 11.

most by three, and that in turn, and let some one in-
28 terpret. But if there is no one to interpret, let them
keep silence in the church, and speak to themselves
29 and to God. Let the prophets speak by two or three,
30 and let the others exercise their judgment. But if
to one as he sits there some revelation is made, let
31 the first be silent. For you can all prophesy one by
one; so that all may be learning, and all may be
32 encouraged. The spirits of prophets are subject
33 to prophets, for God is not a God of confusion, but
of peace. This custom prevails in all the churches
of the saints.

Question Regarding Women in the Churches

34 "In your congregation" [you write], "as in all
the churches of the saints, let the women keep
silence in the churches, for they are not permitted
to speak. On the contrary let them be subordinate,
35 as also says the law.[z] And if they want to learn
anything, let them ask their own husbands at home,
for it is shameful for a woman to speak in church."
36 What, was it from you that the word of God went
37 forth, or to you only did it come? If any one thinks
himself a prophet or spiritual, let him recognize
that what I am now writing you is a command of
38 the Lord. But if any one disregard it he will be
39 disregarded. So, my brothers, be ambitious for the
gift of prophecy, and speak not against the gift of
40 tongues. Let everything be done decently and in
order.

[z] This can only refer to the oral law of the Jews, as no such prohibition is found in the Law. Paul is probably quoting a sentence from the Judaizers.

XV

A PÆAN OF RESURRECTION

The Resurrection of Jesus

1 Now I am calling to your remembrance, brothers,
the gospel which I preached to you, which you also

received, and on which you have taken your stand,
2 by which also you are saved, if you are holding
fast the message which I preached to you; unless
3 indeed you have believed in vain. For the very first
thing I taught you was that which I had myself
been taught, that Christ died for our sins accord-
4 ing to the Scripture, that he was buried, and that
he was raised the third day, according to the
5 Scriptures, and was seen by Cephas, and then by
6 the Twelve. Afterward he was seen at one time by
more than five hundred brethren, most of whom are
7 still alive, but some are fallen asleep. Then he was
8 seen by James, then by all the apostles, and last of
all, as by one born out of due time, he was seen
9 by me also. For I am the least of the apostles, I
who am not worthy to be called an apostle, because I
10 persecuted the church of God. But by the grace
of God I am what I am, and that grace of his,
bestowed upon me, did not prove ineffectual. I
labored more abundantly than all the rest, yet not
11 I, but the grace of God that is with me. But
whether it is I or they, thus do I preach, and thus
you came to believe.

What the Denial of the Resurrection Involves

12 If then, we are preaching Christ, that he rose
from the dead, how are some of you saying that
13 there is no resurrection from the dead? But if
there is no resurrection from the dead, then not
14 even Christ has been raised; and if Christ has not
been raised, then our preaching is vain, and vain
15 also is your faith. More than that, we are detected
in bearing false witness against God; because we
testified of God that he raised Christ from the
dead, whom he did not raise, if indeed the dead rise
16 not. For if the dead rise not, neither has Christ
17 arisen; and if Christ be not risen, your faith is
18 vain, you are still in your sins. More than that,
19 those who are sleeping in Christ have perished. If
in this life only we have hope in Christ, we are of
all mankind most pitiable.

The Pledge of Christ's Resurrection

20 But now, now, Christ is risen from the dead, the
21 first-fruit of those who have fallen asleep. For
since by man came death, by man came also the
22 resurrection from the dead. For just as in Adam
all die, so also in Christ will all be made alive.
23 But each in his own order; Christ the first-fruits,
then those who belong to Christ at his appearing.
24 And then the end, when he shall hand over his
kingdom to God his Father, after he has abolished
25 all rule and authority and power.

For he must rule until he has put all his enemies under his feet.[1]

26 The last enemy that will be destroyed is Death.
27 For

He has put all things under his feet,

but in that quotation *All things are put under him,* it is evident that God is excepted, who put all things
28 under Him. For when everything is subjected to him, then the Son himself shall subject himself to Him who made them subject, that God may be all in all.

Baptism for the Dead

29 Else what shall they do who are baptized for the dead? If the dead are really not raised, why are
30 they baptized for them? Yes, and why am I my-
31 self exposed to danger every hour? Every day I am facing death, my brothers, I affirm it by that pride in you which I have through Christ Jesus
32 our Lord. If after the manner of men I have fought with wild beasts at Ephesus, what good does it do me? If the dead do not rise,

Let us eat and drink,
For we shall be dead tomorrow.[2]

33 Do not deceive yourselves:
Evil companionships ruin good morals.
34 Wake up, do justly, cease from sin; for I say to

[1] Ps. 8 : 6; 110 : 1.
[2] Isa. 22 : 13.

your shame that some of you have no acquaintance with God.

The Seed and the Fruit

35 But some one will ask:
"How are the dead raised? and with what body
are they coming?"
36 Foolish man! The seed you sow does not come to
37 life unless it dies. And when you sow the seed
you are not sowing the body that it will become, but
bare grain, of wheat perhaps, or some other grain.
38 But God gives it what body he pleases, and to each
39 kind of seed its own body. All flesh is not the same
flesh; there is human flesh, another flesh of animals,
40 another of birds, another of fishes. There are both
celestial bodies and bodies terrestrial; but the splen-
dor of the celestial is one thing, and the splendor
41 of the terrestrial is another. There is one glory
of the sun, another of the moon, and another of
the stars; for star differs from star in glory.

The Spiritual Body: A Contrast

42 So it is in the resurrection of the dead:
It is sown in corruption,
It is raised in incorruption;
43 Sown in weakness,
It is raised in power;
44 The body sown is animal,
The body raised is spiritual.
If there is an animal body, there is also a spiritual
45 body. Thus it is written:
The first man, Adam, became a living being,[a]
the last Adam, a life-giving Spirit.
46 Now it is not the spiritual which is first, but the
47 animal, and then the spiritual. The first man is of
the earth, earthy; the second Man is of heaven.
48 Like him who was of earth, are the earthy; and like
49 Him who is of heaven, are the heavenly. As we have
borne the likeness of him who was of earth, so also
let us bear the likeness of Him who is of heaven.

[a] Gen. 2 : 7.

We Shall Be Changed

50 I tell you this, brothers, that flesh and blood can-
not inherit the kingdom of God; nor can corruption
51 inherit incorruption. Lo, I tell you a secret truth:
we shall not all be sleeping, but we shall be changed,
52 in a moment, in the twinkling of an eye, when the
last trumpet sounds. For the trumpet will sound,
and the dead will be raised, incorruptible, and we
53 shall be changed. For this corruptible must be
clothed with incorruption, and this mortal must be
54 clothed with immortality. And when this mortal
has been clothed with immortality, then will the
words of Scripture come to pass,

Death has been swallowed up in victory.[4]

55 *Where, Death, is thy victory?*
Where, Death, is thy sting?[5]

56 Now the sting of death is sin, and the power of
57 sin is the Law. But thanks be to God, who has
given us the victory through our Lord Jesus Christ.
58 So, my brothers beloved, stand firm, immovable,
always abounding in work for the Lord, because
you know that your toil is not fruitless in the
Lord.

[4] Isa. 25 : 8.
[5] Hos. 13 : 14.

XVI

DIRECTIONS AND FAREWELL GREETINGS

A Missionary Offering

1 Now concerning the offering for the saints, you
also are to do as I directed the church of Galatia.
2 On the first day of each week let each of you put
aside something, keeping it in store as he may
prosper, so that when I come there may be no
3 collections going on. On my arrival I will send
those whom you may accredit by letter to carry
4 your bounty to Jerusalem. And if it is worth while
for me to go too, they will accompany me.

Personal Plans

5 Now I shall come to you after I have gone through
6 Macedonia. I shall remain some time with you;
possibly spending the winter, in order that you
may help me forward in whatever journey I take.
7 For I do not wish at this present time to see you
merely in passing; but if the Lord permits, I hope
8 to remain some time with you. I am staying for
9 the present in Ephesus, until Pentecost; for a door
has opened to me, great and effectual, and the
opponents are many.

Timothy to Be Welcomed

10 If Timothy come, see to it that he is among you
without trepidation; for he is doing the Lord's
11 work, as I am, so let no one disparage him. When-
ever he comes to me, send him on his way in peace,
for I am expecting him with the other brothers.

Apollos to Come

12 As for our brother Apollos, I have many times
urged him to go to you with the others, but he was
always unwilling to go to you at this time. He will
come, however, whenever he has a good opportunity.
13 Be watchful, stand firm in the faith, be manly, be
14 strong. Let all that you do be done in love.

Commending Stephanus

15 I beg you this, my brothers—you know the house-
hold of Stephanus, that they were the first-fruits
of Achaia, and that they devoted themselves to the
16 service of the saints—so I want you also to show
deference to such, and to every fellow worker,
17 and laborer. I am glad that Stephanus and For-
tunatus and Achaicus have arrived, for they have
18 made up for your absence. They refresh my spirit
as they do yours. So cultivate the acquaintance of
such men.

Greetings

19 The churches of Asia greet you. Aquila and
Priscilla (Prisca), with the church that meets in

20 their house, greet you heartily in the Lord. All
the brothers send greetings. Greet one another
with a holy kiss.
21 The greeting of me, Paul, with my own hand.
22 If any one does not love the Lord, let him be ac-
cursed. Our Lord is coming.
23 The grace of our Lord Jesus be with you.
24 My love be with you all in Christ Jesus.

greet you heartily in the Lord. All
greetings. Greet one another
with a holy kiss.
I, Paul, write this greeting with my own
hand. If anyone does not love the Lord,
he is accursed. Our Lord is coming.
The grace of our Lord Jesus be with you.
My love to you all in Christ Jesus.
Amen.

PAUL'S SECOND LETTER TO THE CORINTHIANS

Date: Probably written from Macedonia during the third missionary journey, about 55 A. D.

Occasion: From incidental allusions it would appear that Paul had written another letter to the Corinthians, now lost (though some suggest that the last four chapters of Second Corinthians may be part of it). Paul left Ephesus in much anxiety as to the reception of his first letter. In Macedonia he met Titus, who brought him good news from Corinth, regarding the reception and prompt action of the church upon the letter. Titus, however, was forced to report that a stubborn minority refused to admit Paul's authority, and were attacking him with cruel and persistent slander.

This news was the occasion of the second letter to the Corinthians. It is an outburst of passionate feeling in which the apostle defends his authority, and appeals to their love.

II. CORINTHIANS

I

PAUL ADDRESSES HIMSELF TO AN OFFENDING CHURCH

Greeting

1 To the Church of God which is in Corinth, and to
all the saints throughout Greece: from Paul, by
God's will an apostle of Christ, and from brother
2 Timothy: Grace to you and peace from God our
Father in the Lord Jesus Christ.

Thanksgiving for God's Comfort

3 Thanks be to the God and Father of our Lord
Jesus Christ, the Father of tender mercies and the
4 God of all comfort, who ever comforts me in all my
troubles, so that I may be continually able to com-
fort those who are in any trouble by the comfort
5 with which God is ever comforting me. For just as
I have more than my share in the sufferings of the
Christ, so also through the Christ I have more than
6 my share of comfort. If I am afflicted, it is for
your comfort and salvation; and if I am receiving
comfort, it is for your comfort—a comfort pro-
duced within you by your patient fortitude, under
7 the same sufferings which I also am enduring. My
hope for you is firm; for I know that as you are
comrades in my sufferings, so also are you com-
rades in my comfort.

Thanksgiving for Deliverance

8 Now, brothers, I want you to know about the
troubles which befell me in Asia; how I was

burdened altogether beyond my strength, so that I
9 renounced all hope even of life itself. Indeed, I had
in myself, and still have, the sentence of death, in
order that I might not rely on myself, but on God
10 who raises the dead to life. He delivered me from
such a death, and will deliver me. On him I have
set my hopes that he will continue to deliver me,
11 while all of you also are helping me by your prayers;
so that from many lips thanksgiving may rise on
my behalf for the blessings vouchsafed to me
through the intercessions of many.

Paul's Motives Pure

12 For this is my proud boast, the testimony of my
conscience, that it was in holiness and with pure
motives before God, not in worldly wisdom, but in
the grace of God, that I have conducted myself in
the world, and above all in my relations with you.
13 For I am writing to you nothing different from
what you read aloud and very well recognize, and I
14 hope will continue to recognize to the very end, as
some indeed did recognize in part at least, that I
am your cause of boasting, just as you will be mine
on the Day of Jesus our Lord.

Reasons for Postponing Visit

15 And in this confidence I intended to visit you,
before going elsewhere, that you might have a
16 pleasure twice over. I intended to go by you into
Macedonia, and to come again to you from Mace-
donia, and by you to be sent forward on my way to
17 Judæa. In purposing this did I display "caprice"?
Or what I purpose do I purpose in a worldly way, so
that it may mean either "Yes, yes," or "No, no"?
18 As God is faithful, my message to you is not now
19 "Yes," now "No." For Jesus Christ, Son of God,
who was proclaimed among you by us, that is, by
Silvanus and Timothy and me, was not wavering
between "Yes" and "No," but in him is the ever-
20 lasting "Yes." For however many are the promises
of God, in him they are "Yes." Therefore also
through him let the Amen be said by our voices to

21 the glory of God. And he who has established me
with you in the Anointed One, and has anointed me,
22 is God. He has also set his seal upon me, and given
me the pledge of his Spirit in my heart.
23 But for my part I call God to witness, as my soul
shall answer for it, that it was to spare you that I
24 came not to Corinth (not that I am attempting to
lord it over your faith, but rather to work with you
for your happiness); for your faith is stedfast.

II

APOSTOLIC TRIALS AND SUCCESSES

1 I decided that I would not visit you again in
2 grief; for if I cause you grief, who is there to
cause me joy except those whom I have grieved?
3 And for this very reason I wrote to you, that I
might not come only to be grieved by those who
ought to give me joy; and because I trusted in you
4 all, that my joy is the joy of all of you. For I
wrote to you out of much affliction and anguish
of heart, through many tears; not to pain you, but
to convince you of my love, my abundant love for
you.

The Offender to Be Pardoned

5 As to him who has been, and now is, causing
pain, it is not I whom he has pained, but all of
you—at least some of you (not to overstate the
6 case). Sufficient for the offender is the punishment
7 imposed by the majority; so that now you ought
rather to forgive and comfort him, lest he should be
8 overwhelmed by the excess of his grief. So I beg you
9 to reinstate him in your love. For this very pur-
pose also I wrote you (before), that I might test
you, to see if you were obedient in every respect.
10 If you forgive the man, I forgive him, too; for
whatever I have forgiven has been forgiven in the
11 presence of Christ, for your sakes, that I may not
be overreached by Satan, for I am not ignorant of
his devices.

Apostolic Trials and Successes

12 Now when I came to Troas to preach the gospel
of Christ, although a door was opened to me in the
13 Lord, I could get no peace of mind because I failed
to find Titus, my brother. So I bade them good-bye
14 and started off for Macedonia. But thanks be to
God, who in every place is leading me in the train
of Christ's triumph, and is making manifest through
me the knowledge of him, an odor of incense every-
15 where. I am Christ's fragrance upwafted unto God,
among those who are being saved and those who are
16 perishing; to these latter an odor of death to death,
to the former, of life to life. For such service as
17 this, who is sufficient? I am; for I am not like
most, trafficking in the word of God, but rather
from a sincere heart, like a man of God, I speak in
Christ, in the very presence of God.

III

SOME CONTRASTS AND COMPARISONS

You Are My Letter of Credit

1 Am I beginning again to "recommend" myself?
Or do I need, as some do, letters of commendation
2 either to you or from you? You are my letter,
written on my heart, known and read by all men.
3 Since all can see that you are a letter of Christ
transcribed by me, written not with ink, but with
the Spirit of the living God, not on tablets of
4 stone, but on human hearts as tablets. Such con-
5 fidence I have through Christ before God. Not that
I am sufficient in myself to reach any conclusion in
my own wisdom; but my sufficiency is from God.
6 It is he who has also made me sufficient as a min-
ister of a new covenant; not of a letter but of a
spirit; for the letter kills, but the spirit makes alive.

The Glorious Faith

7 If, however, the administration of death, written
with letters and engraved on stones, began in glory,

so that the children of Israel could not gaze steadily
on the face of Moses, because of the glory of his
8 face—a glory even then fading—how much more
shall the ministry of the Spirit abide in glory?
9 For if the ministry of condemnation had glory, far
more is the ministry of righteousness radiant in
10 glory. Indeed that which once was glorious[1] has
lost its glory, because of the glory which surpasses
11 it. For if that which was fading came in glory, far
more will that which ever abides be glorious.

Comparison Between the Two Covenants

12 Therefore, cherishing such a hope, I use great
13 freedom of speech. I do not do as Moses did, who
used to cover his face with a veil to keep the chil-
dren of Israel from beholding the passing of a
14 fading glory. Nay, their minds were made dull;
for to this very day, at the public reading of the
Old Testament, the same veil rests thereon, because
it is not revealed to them that in Christ the veil is
15 taken away. Yes, to this very day, whenever Moses
16 is read, a veil lies on their hearts; but when their
heart turns to our Lord the veil is stripped away.
17 (The Lord means the Spirit, and where the Spirit
18 of the Lord abides there is freedom.) And we all,
with unveiled faces, reflecting like a mirror the
glory of the Lord, are ourselves continually being
transformed into the same likeness, from glory to
glory, as by the Lord, the Spirit.

[1] Exod. 34 : 30. LXX.

IV

THE SHINING LIFE

God Shining in the Heart

1 So then, as I have this ministry because of
2 God's mercy to me, I do not lose heart. I have
renounced the hidden things of shame, not spending
my life in craftiness, nor adulterating the word
of God; but setting forth the truth openly, I strive
to commend myself to every man's conscience as in

3 the sight of God. But even if my gospel, too, is
" veiled," it is among those who are on the way to
4 perish that it is " veiled." Among them the god
of this age has blinded the understanding of the
unbelieving so that the sunshine of the gospel of the
glorious Christ, who is the likeness of God, should
5 not dawn upon them. It is not myself that I pro-
claim, but Christ Jesus as Master, and myself your
6 slave for Jesus' sake. For God who said, " Out of
darkness light shall shine," is he who has shone in
my heart, that the sunrise of the knowledge of God
may shine forth in the face of Christ.

Shines Out to the World

7 But I hold this treasure in an earthen vessel, in
order that the surpassing greatness of the power
8 may be from God, and not from myself. On every
side I am hard pressed, yet not hemmed in; per-
9 plexed, but not in despair; persecuted, but not for-
10 saken; struck down, but not destroyed. Wherever
I go, I am always carrying about in my body
the dying of Jesus, in order that the life also of
Jesus may be made manifest in this body of mine.
11 For, alive though I am, I am always given over
to death for the sake of Jesus, that the life also of
12 Jesus may shine forth in my dying flesh. So while
death is working in me, life is working in you.

Things Temporal and Things Eternal

13 But having the same spirit of faith of which it
is written,

I believed, and therefore have I spoken,[1]

14 I also believe and so I speak. For I know that He
who raised from the dead the Lord Jesus, will
raise me also with Jesus, and set me at your side in
15 his presence. For everything is for your sakes, so
that more abundant grace, because of the thanks-
giving of many voices, might overflow to the glory
16 of God. For this reason, as I have said, I do not
lose courage, but even though my outward man is

[1] Ps. 116 : 10.

wasting away, my inward man is being renewed,
17 day by day. For my light affliction, which is but
for a moment, is working out for me a far more
18 exceeding and eternal weight of glory, while I am
gazing not at things seen, but at things unseen; for
things seen are temporal, but things unseen are
eternal.

V

THE AMBASSADOR OF CHRIST PLEADS

The Earthly Tent; the Heavenly Mansion

1 For I know, if this earthly tent of mine were
struck, I have a mansion built by God, a house not
2 made with hands, eternal in the heavens. For in
this tent I am groaning, earnestly longing to be
under the cover of my heavenly habitation; if so
3 be that being so covered, I shall not be found
4 naked. For in this tent of mine I am groaning in
deep trouble; not that I wish to be unclothed, but
to be clothed upon, that what is mortal may be
5 swallowed up in life. And He who has wrought
me out for this very end is God, who has given
6 me his Spirit as pledge. Therefore I am always
of good courage, because I well know that while
I am at home in the body, I am in banishment
7 from the Lord, for I am walking by faith, not by
8 sight. So I have good courage, and am well pleased
rather, to be in banishment from the body and to be
9 at home with the Lord. And for this reason I also
make it my ambition, whether at home or in exile,
10 to please him perfectly. For we must all be made
manifest, in our true characters, before the Judg-
ment-seat of Christ; so that each one may receive
according to that which he has done in his body,
whether good or evil.

The Fear and Love of God

11 So, because I know the fear of God, I "persuade
men." What I am is manifest to God, and I hope
12 manifest also to your conscience. I am not "com-

mending myself to you again," but I am giving you
an occasion of boasting on my behalf, so that you
may have an answer ready for those who boast in
13 externals, and not in the heart. For if I was
"beside myself," it was to God; or if I am now
14 "of sound mind," it is for you. For the love of
Christ overmasters me;[1] because I thus judge that
15 if One has died for all, then all have died; and that
he died for all in order that the living may live
no longer for themselves, but for Him who died
and rose again for them.

An Ambassador from Christ

16 Therefore henceforth I know no one simply as a
man—even if I have known Christ as a man, yet
17 now I do so no longer. So there is a new creation
when any man is in Christ. The old life has passed
18 away, behold, the new is come. And all this is
from God, who through Christ reconciled me to him-
self, and gave me the ministry of reconciliation;
19 how that God was in Christ reconciling a world to
himself, not reckoning to men their trespasses; and
that to me he has entrusted the message of that
20 reconciliation. On Christ's behalf, then, I come as
ambassador. It is as though God was entreating
you, through me, on Christ's behalf I beg you to be
21 reconciled to God. Him who knew no sin, in our
behalf he has made to be sin; so that in him we
might become the righteousness of God.

[1] "The love of Christ overmasters me, lifts me up, crowds me on," so does Doctor Saunders interpret the full content of this rich expression.

VI

AN APPEAL FROM THE HEART

1 As a worker with him I beseech you not to re-
2 ceive the grace of God in vain. For he said:

In an acceptable time have I heard thee,
And in the day of salvation have I succored thee.[1]

[1] Isa. 49 : 8.

Behold, now is the acceptable time! behold, now is the day of salvation!

Paul's Apostolic Labors

3 I am giving no one a cause of stumbling in order
4 that my ministry may not be discredited; but in every way I am striving to commend myself as God's minister by stedfast endurance, by afflictions,
5 by troubles, by distresses, by floggings, by imprisonments; in riots, in labors, in sleepless watching, in
6 hunger and thirst; with purity, understanding, patience, and kindness; by the Holy Spirit, by love
7 sincere, by a true teaching and an energy divine; by the weapons of righteousness, for attack or for
8 defense, amid honor or dishonor, amid evil report
9 and good report; as a deceiver and yet true; as unknown and yet well known; as at death's door, yet, strange to tell, I live on; as chastened, but not
10 killed; as grieved, but always glad; as poor, but making many rich; as having nothing, yet possessing everything. O Corinthians, I am unsealing my
11 12 lips to you; my heart is wide open to you. There is no narrowness in my love; but the narrowness is
13 in your own. I pray you, therefore, in fair exchange (I speak as to my children), let your hearts also be wide open to me.

Wholly Consecrated

14 [2] [Be not unequally yoked with unbelievers; for what fellowship has righteousness with lawlessness?
15 what communion has light with darkness? What concord has Christ with Belial? What portion has
16 a believer with an unbeliever? And what compact has God's temple with idols? For we are a temple of the living God, as he has said:

I will dwell among them, and walk about among them;
I will be their God, and they will be my people.[3]

[2] Moffatt brackets 6 : 14 to 7 : 1, believing that this portion has been slipped in from some other letter of Paul's to the Corinthians, since 7 : 2 evidently connects with 6 : 13.

[3] Lev. 26 : 12; Ezek. 37 : 27.

17 Therefore,
Come out from among them and separate yourselves, saith the Lord, *touch not what is unclean;*
18 *then I will receive you and will be to you a Father, and you shall be to me sons and daughters, saith the Lord Almighty.*[4]
VII: 1 As these promises are ours, beloved, let us cleanse ourselves from every defilement of body and of spirit, and perfect our holiness in the fear of God.]

[4] Isa. 52 : 11; Hosea 1 : 10; Isa. 43 : 6.

VII

THE EFFECTS OF PENITENCE

Make Room for Me in Your Hearts

2 Make room for me in your hearts! I have wronged no man, I have ruined no man, I have
3 defrauded no man. I am not saying this to blame you, for as I have already said, I hold you in my
4 heart to live together and to die together. Great is my faith in you; great is my cheerful assurance in you. I am filled with comfort; in spite of all my troubles, my heart is overflowing with joy.

Titus Brought Comfort

5 For even after I reached Macedonia, my flesh had no rest, but I was troubled on every hand.
6 Without were fights; within, fears. But the God who comforts the down-hearted comforted me by
7 the coming of Titus, and not alone by his coming, but also by the comfort you had been to him. For he told me of your eager longing, of your penitence, and of your zeal on my behalf, so that I was happier still.

The Effects of Their Penitence

8 Even if I caused you pain by my letter, I do not regret it; though I did regret it when I saw that

my letter had caused you pain, even for a time.
9 But now I am glad; not because you were pained;
10 but because your pain led you to repentance. For your pain came from God, and so you took no harm from me. For the pain which is from God works repentance leading to salvation, a repentance never to be regretted. But the world's pain works death.
11 Note the results of this pain which God permitted; what earnestness it has called forth in you, what explanations, what indignation, what alarm, what longing, what fervor, what punishment of wrong. In every way you have proved yourselves innocent
12 in the matter. So then, even if I did write to you, it was not for the sake of the wrong-doer, or of him who had been wronged, but to make clear to yourselves in the sight of God your earnest care for
13 me. This is what comforts me.

Titus, too, Rejoices

In addition to this comfort of mine, I have been made still happier by the happiness of Titus; be-
14 cause his spirit was refreshed by you all. Although I have been boasting a little to him about you, I have not been put to shame. But as in every matter I have spoken the truth to you, so also my boast to
15 Titus has been proved to be the truth. And his tender affection is all the greater toward you, when he calls to mind the obedience of you all, and the fear and trembling with which you received him.
16 I rejoice that I have complete confidence in you.

VIII

OFFERING FOR THE POOR IN JERUSALEM

Paul Instances the Wonderful Generosity of Macedonia

1 Now, brothers, I wish to tell you about the grace of God which has been manifested in the churches
2 of Macedonia. For although in heavy trial of affliction, their overbrimming happiness, even in spite of their deep poverty, abounded to the opulence of

3 their unselfishness. For I can testify that according to their ability, and even beyond their ability, of their own free will, too, they have given help.
4 With earnest entreaty they craved of me the privilege of a share in ministering to the saints [in
5 Jerusalem]. And this not as I had expected, but in accordance with the will of God, they first gave
6 themselves to God and to me. With the result that I have been begging Titus that, as he had been the one to begin the work with you, so he should com-
7 plete among you this grace also. Now then, as you excel in everything, in faith and utterance and knowledge and all zeal and in your love to me, see to it that you excel in this grace also.

And Appeals by the Example of Christ to the Contributors

8 I do not say this by way of command, but by the zeal of others I am trying to prove the reality of
9 your love. For you know the grace of our Lord Jesus Christ, how though he was rich, for your sakes he became poor, that you through his poverty
10 might become rich. And I will give you my opinion in this matter; for this offering is fitting in your case, considering that you made a beginning before others, not only in the willingness to do something but also in actually doing something a year ago.

Gifts Acceptable if They Represent the Giver

11 So now complete the doing of it also, in order that just as there was the readiness to will, so there may be the accomplishment according to your
12 means. For if there be first a willing mind, the gift is accepted according to what a man has, and not
13 according to what he has not. Nor are other
14 people to be relieved, and you to be distressed; but burdens are to be equalized. Now your abundance at this present time is a supply for their want, in order that their abundance also may become a supply for your want; and so burdens be equalized,
15 even as it is written,

He who gathered much had nothing over, and he who gathered little did not lack.[1]

Titus' Mission

16 But thanks be to God who has inspired in the
heart of Titus the same zeal on your behalf that I
17 have. For he not only consented to my request, but
being thoroughly in earnest, comes to you of his own
18 accord. And I am sending with him that brother
whose fame in the service of the gospel is spread
19 through all the churches. More than that, he is the
one chosen by the churches to accompany me on
my journey, in administering this gift of yours for
the Lord's glory. And this has my full consent,
20 because I am on my guard in this, that no one
should blame me, in respect to this bounty which
21 I am administering. For I aim at being above
reproach, not only in the sight of the Lord, but also
22 in the sight of men. With them I am sending our
brother of whose zeal I have often had proof in
many ways, and who is now zealous because of his
23 great confidence in you. As for Titus, remember
that he is a partner of mine, and is also my asso-
ciate in labors for you. As for the other brothers,
remember that they are delegates from the churches,
24 men in whom Christ is glorified. So show to the
churches an evidence of your love, and a justifica-
tion to these brothers of my boasting about you.

[1] Exod. 16 : 18.

IX

THE LIBERAL SOUL SHALL BE MADE FAT

Paul Wishes to Assure Their Preparedness

1 It is indeed unnecessary for me to write you in
regard to the ministration to the saints [at Jeru-
2 salem], for I know how ready you are, and am
always boasting about you to the Macedonians, tell-
ing them that Greece has been ready for a year
past; and your zeal has been a spur to the majority

3 of them. Nevertheless I am sending the brothers
in order that my boast about you may not prove
vain in this instance; so that, as I kept saying, you
4 may be prepared. For if any Macedonians come
with me and find you not ready, shame would come
upon me (not to speak of you) in respect to this
5 confidence. So I have thought that I must ask
these brothers to visit you beforehand, and get your
promised contribution ready in advance. I want it
to be given of your bounty, not extorted from your
covetousness.

God Loves a "Hilarious" Giver

6 Mark this; he who sows sparingly will also reap
sparingly; and he who sows bountifully will also
7 reap bountifully. But let each give according to the
purpose of his heart; not grudgingly or under
compulsion. *It is a cheerful giver that God loves.*[1]
8 And God is able to give you an overflowing measure
of every grace, so that all your wants of every
kind may be supplied at all times, and you may give
9 of your abundance to every good work; As it is
written:

He scattered broadcast, he gave to the poor;
His almsgiving continues forever.[2]

God Honors Faithful Stewardship

10 He who ever supplies seed to the sower, and
bread for the food of man, will supply and make
plentous your seed, and increase the harvest spring-
11 ing up from your almsgiving. You yourselves will
be enriched with all good things, that you may give
ungrudgingly; and your gifts, of which I am the
12 agent, will make men give thanks to God. Because
the ministry of this contribution not only supplies
the needs of the saints, but also overflows in many
13 a thanksgiving to God. For this ministration proves
you. On account of it men glorify God for your
faithfulness to your profession of the gospel of
Christ, and for the liberality of your gifts to them

[1] Prov. 22 : 8, LXX. [2] Ps. 112 : 9.

14 and to all. Moreover, in their prayers for you they
will be longing after you, because of the exceeding
grace of God that is resting upon you.
15 THANKS BE TO GOD FOR HIS UNSPEAKABLE GIFT!

X

PAUL VINDICATES HIS APOSTLESHIP

"The Terrible Meek"

1 Now I Paul, myself, appeal to you by the humble-
heartedness and selflessness of Christ—Paul who "in
your presence is humble, but bold enough when he is
2 absent"—I beseech you, and I say, do not make me
show my boldness, when I come in the boldness with
which I think I shall show my courage against some
who think that I am walking on the low level of the
3 flesh. Though I do walk on the low level of the
4 flesh, I do not make war as the flesh does; for the
weapons of my warfare are not weapons of the
flesh, but mighty for God, in pulling down all for-
5 tresses. For I pull down imaginations and every
crag that lifts itself against the knowledge of God.
And I carry every thought away into captivity and
6 subjection to Christ; and I am fully prepared to
punish every act of disobedience, when once your
submission has been put beyond question.

Paul's Apostolic Authority

7 Look these facts in the face. If any man is fully
persuaded as regards himself that he belongs to
Christ, let him consider again with himself, that
8 just as he is Christ's, so also am I. If, however,
I were to boast more loudly concerning the authority
which the Lord gave me (not to cast you down, but
to build you up), I should have no cause for shame.
9 Let it not seem as if I were overawing you with my
10 letters. "His letters indeed," says one, "are
mighty and forcible, but his personality is weak, and
11 his speech contemptible." Let such a man assure
himself that my actions, when I am present, will

be just like my words in my letters when I am absent.

Paul's Authority Extends to Corinth

12 I have not indeed the audacity to class myself
among, or compare myself with, certain of the
self-commenders; yet they are not wise in measur-
ing themselves by one another and in comparing
13 themselves with one another. I, however, will not
indulge in undue boasting, but will confine it within
the limits of the sphere to which God has assigned
14 me—a sphere which reaches even to you. For I am
not overstepping the limits of my authority, as
though I reached you not; since I have already
come even as far as Corinth to proclaim the gospel
15 of Christ. I am not "boasting beyond measure in
the labors of others," but it is my hope that, as
your faith goes on increasing among yourselves, by
16 the enlargement of my appointed limits, I may
carry the gospel to countries beyond you; and not
be boasting of work made ready to my hand within
17 another man's limit. Meanwhile,

Let him who boasts, boast in the Lord.[1]

18 For a man is proved worthy, not by his self-com-
mendation, but when he is commended by the Lord.

[1] Jer. 9 : 24.

XI

PAUL REVIEWS AND DEFENDS HIS COURSE

Paul Warns Against a New Gospel

1 Would that you could put up with a little "folly"
2 from me! Nay, do bear with me. I have a divine
jealousy on your behalf; for I betrothed you to
one only husband, even to Christ, that I might
3 present you to him, a chaste virgin. But I fear
lest, just as the serpent beguiled Eve in his crafti-
ness, so your minds should be seduced from your
4 single-mindedness and purity toward Christ. If in-
deed some one is coming to preach another Jesus,

whom I did not preach, or you are receiving a Spirit other than you once received, or another gospel which you did not accept before, you would do well
5 to bear with me. For I reckon that I am in no
6 respect behind your superapostolic apostles. Yes, though I be unskilled in speech, at least I am not in knowledge; indeed I made this perfectly plain to you in all things and among all men.

Why Paul Abrogated His Right to Maintenance

7 Is it a sin, forsooth, that I humbled myself that you might be exalted, in preaching the gospel to
8 you free of cost? Other churches I spoiled, and
9 took their wages to do you service. Even when I lacked the actual necessities of life while I was with you, I was a burden to no one; for whatever I lacked, the brothers from Macedonia supplied, when they came. So I kept myself from being a burden
10 to you in any way, and will continue to do so. As the truth of Christ is in me, this boasting of mine shall not be stopped within the boundaries of
11 Greece! And why? Because I love you not? God
12 knows I do. I am doing and will continue to do this in order to cut away the ground from under those who wish some cause for slander; and that the ground of their boasting may appear as does mine.
13 For such fellows are sham apostles, deceitful work-
14 ers, disguising themselves as apostles of Christ.
15 No wonder! for Satan himself disguises himself as an angel of light. It is no great marvel, then, if his ministers also disguise themselves as ministers of righteousness. Their end will be according to their works.

Paul Uses Irony

16 I say again, let no one think me a fool. Or, if you must, at least bear with me as a fool, that I,
17 too, may do a little boasting. What I am about to say I am not speaking by the Lord's command, but as it were in pure folly, in this boldness of boasting.
18 Since so many are making worldly boasts, I shall
19 boast, too! Although you are so wise, you put up

20 with fools willingly enough! You put up with it,
though they make slaves of you, live on you, seize
your property, lord it over you, even strike you in
the face, in the way of degradation!

Adventures in the Gospel

21 I say that I was weak, and yet for whatever
reason any one is bold (I speak in mere folly) I too
22 am bold. Are they Hebrews? So am I. Are they
descendants of Israel? So am I. Are they descen-
23 dants of Abraham? So am I. Are they ministers of
Christ? (I speak as though I were beside myself)
such, far more, am I; in labors more abundant, in
imprisonments also more abundant, in floggings be-
24 yond measure, in deaths often. Five times at the
hands of the Jews, I have received one short of forty
25 lashes. Three times I have been scourged by the
Romans; once I have been stoned; three times have
I been shipwrecked; a night and a day have I been
26 adrift in the open sea. My journeys have been
many; in perils of rivers, in perils of bandits; in
perils from my countrymen, in perils from the
heathen; in perils in the city, in perils in the wilder-
ness; in perils on the sea, in perils among false
27 brothers; in toil and weariness, often in sleepless
watching, in hunger and thirst, often without any-
28 thing to eat; in cold and nakedness. Not to mention
other things, there is the crowding pressure of each
29 day upon me, the care of all the churches. Who is
weak, and I am not weak? Who is caused to
30 stumble, but I burn with indignation? If boast
31 must, it shall be concerning my weakness. The God
and Father of the Lord Jesus, he who is blessed for-
ever, knows that I am telling the truth.

Paul's Escape from Damascus

32 In Damascus, the governor under Aretas the
King, kept guard over the city of the Damascenes, to
33 arrest me; but through an opening in the wall
was let down in a basket, and so escaped out of his
hands.

XII

VISIONS AND VISITATIONS

Lofty Visions and Humiliating Limitations

1 I am forced to boast, though it is unprofitable, but
I will go on to visions and revelations of the Lord.
2 I know a Christian man who, fourteen years ago
(whether in the body I know not, or out of the body,
I know not. God knows), was caught up—this man
3 of whom I speak—even into the third heaven. And
I know such a man (whether in the body or apart
4 from the body I know not, God knows), who was
caught up into Paradise, and heard unutterable
words which no human being is permitted to utter.
5 Of such a one I will boast; but on my own behalf
6 I will not boast except in my weaknesses. If I
should choose to continue boasting I should not
be foolish, for I should be speaking the truth. But
I refrain, lest by the stupendous grandeur of the
revelation any one should estimate me beyond what
7 he sees in me, or hears from me. It was for this
reason, lest I should be over-elated, that there was
given me a thorn in the flesh, a messenger of
8 Satan, to buffet me, lest I should be over-elated.
Concerning this, three times over I supplicated
9 the Lord that it might leave me; but he has an-
swered me:

"My grace is sufficient for you; it is in weakness
that my power is perfected."

10 Most gladly therefore will I boast rather of my
weakness, that over me like a tent may be pitched
the power of Christ. That is why I rejoice in weak-
nesses, in ill-treatment, in troubles, in persecutions
and calamities for Christ's sake. For when I am
weak, then am I strong.

The Signs of a True Apostle

11 I am become a fool—you have forced me to; for
you yourselves ought to have been my vindicators.
In no respect am I inferior to these superapostolic

12 apostles, even though I am nothing. In truth the
signs of the true apostle were wrought among you
in all patience by signs and marvels and powers
13 In what respect, then, were you inferior to the other
churches, except that I myself was not a burden
to you? Forgive me this wrong!

Paul's Approaching Visit

14 And now for the third time I am preparing to
visit you. I will not be a burden to you, for I am
not seeking yours, but you. For the children ought
not to lay up for the parents, but the parents for
15 the children. For my part, I will most gladly
spend, yea, and will myself be spent, for your souls
If I love you more abundantly, am I to be loved the
less?

Paul and Titus

16 But though it be granted that I was not a burden
to you, yet, you say, this was my cunning with which
17 I caught you by a trick. Did I make gain of you
18 through any of those whom I sent to you? I urged
Titus to go, and with him I sent our brother. Did
Titus make gain of you? And did I not walk in
the same spirit as he did? Did I not take the very
same steps?

Paul Acts as in God's Sight

19 Do you think that all this time I am defending
myself to you? It is before the presence of God
that I am speaking in Christ; and all, beloved, for
20 your upbuilding. For I dread that perhaps, when
I come, I may not find you to be such as I wish
and that I may be found by you such as you do not
wish; I dread lest there should be quarrels, jealousy
tempers, party spirit, slandering, gossip, arrogance
21 tumults; and lest when I come again my God may
humble me before you, and lest I shall mourn for
many of those who have sinned before, and have
not repented of the impurity and immorality and
wantonness which they have practised.

XIII

CONCLUDING WORDS

Paul Will Investigate and Punish

1 This will be my third visit to you.
Out of the mouth of two or three witnesses shall every word be confirmed.[1]
2 I have said formerly, and I now forewarn you as when I was present the second time, so now when I am absent, saying to those who had sinned before, and to all the rest,
"If I come again, I will not spare,"
3 since you want a proof of Christ who is speaking in me, he who is not feeble toward you, but power-
4 ful among you. For though he was crucified through weakness, yet he now lives through the power of God. I also am weak, sharing in his weakness, but I shall live with him by the power of God.

Watch and Pray

5 Examine yourselves to see if you are in the faith; put your own selves to the proof. Or do you not know, your own selves, that Jesus Christ is in you,
6 unless indeed you fail to abide the proof? But I
7 hope you will find that I abide the proof. And my prayer to God is that you may do no evil; not in order that I may appear approved, but that you may do what is noble, though I should seem unable
8 to abide the proof. For I have no power against the
9 truth, but only in defense of the truth. For I am always glad whenever I am weak, but you are strong. For this also I am praying, for your per-
10 fect reformation. For this reason I am writing thus while absent, so that when I come, I may not have to deal sharply, according to the authority which the Lord gave me for building up, and not for pulling down.

[1] Deut. 19 : 15.

Finally Brothers

11 Finally, brothers, farewell. Aim at perfection,
take courage, be of one mind, live in peace; so shall
the God of love and peace be with you.
12, 13 Salute one another with a holy kiss. All the
saints salute you.
14 The grace of our Lord Jesus Christ, and the love
of God, and the fellowship of the Holy Spirit be
with you all.

PAUL'S LETTER TO THE GALATIANS

Date and Authorship: Written by Paul from Ephesus about 54 A. D.

Adressed to: The churches in Galatia founded by Paul during his second missionary journey, and later revisited by him on his third missionary journey.

Galatia was a mountainous district of Asia Minor, peopled by the descendants of those hordes of wild Gauls who in the third century B. C. swept down upon the Roman Empire.

Occasion: News reached Paul that Judaizers were leading his converts astray by trying to get them to submit to the rite of circumcision, and by casting doubt upon Paul's apostolic calling and authority.

Contents: A passionate insistence upon the validity of his apostolic calling and authority; a recounting of biographical data to substantiate his claims; a clear-cut exposition of the nature of the gospel as a revelation of a new way of life, of freedom, of faith.

Comment: This epistle is the Scripture basis for the Protestant Reformation. Luther was led into the light by its affirmation, "*The just shall live by faith.*"

Key Thought: "No rite or ceremony is of the essence of the Christian Religion."—*Lyman Abbott.*

GALATIANS

I

CHIEFLY BIOGRAPHICAL

Greeting

1 Paul, an apostle sent not from men nor by any
man, but by Jesus Christ and by God the Father
2 who raised him from the dead; with all the brothers
who are with me: To the churches of Galatia,
greeting.
3 Grace be to you, and peace from God our Father,
4 and our Lord Jesus Christ, who gave himself for
our sins, that he might deliver us from this present
evil age in accordance with the will of our God
5 and Father, to whom be glory forever and ever.
Amen.

Astonished at Their Fickleness

6 I am amazed that you are so soon shifting your
ground, and deserting him who called you by the
7 grace of Christ, for another gospel, which indeed
is not another; only there are certain individuals
who are troubling you, and desiring to pervert the
8 gospel of Christ. But even though I myself or an
angel from heaven were to preach any gospel other
than that which I did preach to you, let him be
9 accursed. I have said it before, and I now repeat
it, if any one is preaching a gospel to you other
than that which you have received, let him be
10 accursed. Think you that I am now trying to con-
ciliate men or God? Or am I "seeking to please
men"? If I were still seeking to please men, I
should not be a slave of Christ.

Christ Himself Inspired Paul's Teaching

11 For I would have you know, brothers, that the
12 gospel I preach is not man-made; for neither did
I myself receive it from man, nor by man was I
taught it, but by a revelation [an apocalypse] of
13 Jesus Christ. For you have heard of my former
conduct in Judaism, how furiously I used to per-
secute the church of God, and how I kept seeking to
14 root it out; and how in my zeal for Judaism I out-
stripped many of my own age and nation, in my
special zeal for the traditions of my forefathers.
15 But when God who had set me apart from my very
16 birth, and had called me by his grace, was pleased
to reveal his Son in me, so that I might preach his
gospel among the Gentiles, without consulting a
17 human being, or even going up to Jerusalem to see
those who had been apostles before me, I went off
at once to Arabia, and on my return came back to
Damascus.

Biographical Data

18 Then three years later I went up to Jerusalem to
get acquainted with Peter, and spent two weeks
19 with him. I saw no other apostle except James,
20 the Lord's brother. (In what I am now writing, I
call God to witness that I am telling the truth.)
21 Then I went into the districts of Syria and Cilicia.
22 But to the churches of Christ in Judæa I was per-
23 sonally unknown; only they used to hear it said
"He who was once persecuting us is now preach-
ing the gospel of the very faith which he once
tried to ruin."
24 And they were giving glory to God on my account

II

PAUL REBUKES PETER IN DEFENSE OF GOSPEL PRINCIPLES

Paul's Ministry Recognized by Jerusalem

1 Fourteen years later I went up to Jerusalem again,
2 with Barnabas, and took Titus also with me (I

went up at that time in obedience to a revelation). And I laid before them the gospel which I am wont to preach among the Gentiles. I did this privately before those in authority, lest by any means I should be running, or should already have run, in
3 vain. But although Titus, my companion, was a Greek, they did not compel even him to be circum-
4 cised. Yet there were false brethren who had crept in to spy out the freedom we enjoy in Christ Jesus,
5 in order to enslave us again. To them we did not yield submission even for an hour, in order that the truth of the gospel might abide unshaken among you.

Endorsed by Those in Authority

6 But those in authority—what they once were makes no difference to me; God is no respecter of persons—those I say who were in authority had no
7 additions to make to my message. On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had
8 with the gospel for the circumcised (for he who had equipped Peter for the apostleship to the circumcised, equipped me also for the apostleship to
9 the Gentiles), and when they recognized the grace which had been given to me, James and Cephas and John, then thought to be pillars, gave to Barnabas and to me the right hand of fellowship. They agreed that we should go to the Gentiles and they
10 to the Jews. They stipulated only that we should remember the poor, which very thing indeed I was quite eager to do.

Peter Rebuked by Paul

11 But when Cephas came to Antioch I resisted him
12 to his face, because he stood self-condemned. For until certain men came from James he used to eat with the Gentile Christians, but when they came, he began to draw back and to separate himself, because
13 he was afraid of the circumcision party. And the rest of the Jewish Christians also dissimulated with him, so that even Barnabas was carried away

14 by their hypocrisy. But when I saw that they
were not walking a straight path, in the presence of
the truth of the gospel, I said to Cephas before them
all:
"If you, although you are a Jew, live like the
Gentiles and not like the Jews, why do you try to
compel the Gentiles to become Jews?
15 "We are Jews by birth, and not 'Gentile sin-
16 ners'; yet because we know that no man is justified
by the works of the Law, but by the faith of Jesus
Christ, we ourselves also have put our faith in
Christ Jesus, that we might be justified by the faith
of Christ, and not by the works of the Law; for
*"By the works of the Law shall no flesh be
justified."*[1]

Dead to the Law; Alive to Christ

17 But if while seeking to be justified in Christ we
ourselves also have been found to be sinners, is
18 Christ then a minister of sin? Far from it! For if
I am rebuilding the very things which I destroyed
19 I am proving myself a transgressor. For it is
through law I died to law, in order to live to God;
20 I have been crucified with Christ, so it is no longer
I who am living, but it is Christ who is living in
me; and the life I am now living in the flesh, I am
living in the faith of the Son of God who loved me
21 and gave himself up for me. I do not annul the
grace of God; for if righteousness comes by way
of the Law, then indeed Christ died for nothing.

[1] Ps. 143 : 2.

III

THE CONTRAST BETWEEN LAW AND GRACE

Bewitched from Their True Allegiance

1 O foolish Galatians, who has bewitched you?
You, before whose very eyes Jesus Christ was pla-
2 carded as crucified! Answer me this one question:
"When you received the Spirit, was it from

doing what the Law commands or from believing
the message heard?"
3 Are you so without sense? After beginning with
4 the Spirit, will you now end with the flesh? Did
you have such experience to no purpose—if indeed
5 it was really to no purpose? Does he then, who
supplies you with his Spirit and works miracles
among you, do it because you do what the law
commands or because you believe the message
6 heard? Even as

Abraham believed God and it was counted to him for righteousness? [1]

Faith Produces Acceptance with God

7 Notice then that the true sons of Abraham are
8 children of faith. And the Scripture, anticipating
God's justification of the Gentiles by faith, announced the gospel to Abraham beforehand in the
words,

In thee shall all the Gentiles be blessed. [2]

9 So then they who are children of faith are blessed
10 with Abraham the faithful; but a curse rests on
those who have their root in the works of the Law;
for it is written:

Cursed is every one that continues not in all the things written in the Book of the Law, to do them. [3]

"The Just Shall Live by Faith"

11 And it is manifest that by the Law no man is justified in the sight of God: because

The just shall live by faith. [4]

12 and the Law has nothing to do with faith, but
declares,

The man that has done these things shall live therein. [5]

13 Christ has redeemed us from the curse of the Law
by becoming a curse for us (for it is written,

Cursed is every one who is hanged upon a tree), [6]

[1] Gen. 15 : 6. [4] Hab. 2 : 4.
[2] Gen. 12 : 3. [5] Lev. 18 : 5.
[3] Deut. 27 : 26. [6] Deut. 21 : 23.

14 to the end that in Christ Jesus the blessing of
Abraham might come upon the Gentiles, so that
through faith we might receive the promised Spirit.

The Covenant Not Abrogated by Law

15 Let me illustrate, brothers, from every-day life.
When once a human testament is made, and formally
16 ratified, no one sets it aside or adds to it. Now it
was to Abraham that the promises were spoken,
and to his offspring. God did not say, "offsprings"
as if speaking of many, but "and to your offspring,"
17 as of one; and this is Christ. I mean to say that
the testament which God had already ratified could
not be annulled by the Law which came four hun-
dred and thirty years later, so as to make the
18 Promise void. For if the inheritance comes from
law, it no longer comes from a promise; but God
did give it as a free gift to Abraham by a
promise.

The Real Function of the Law

19 To what purpose, then, was the Law? It was im-
posed later for the sake of transgressions, until the
"Offspring" should come to whom the promise had
been made. It was arranged through angels by the
20 hand of a mediator. (Now a mediator implies more
21 than one person, but God is only one.) Is the Law
then opposed to the promises of God? Certainly not;
for if a law had been given which could make alive
then righteousness would actually have come from
22 law; but the Scripture has shut up the whole world
in prison together under sin, in order that the
promise due to faith in Jesus Christ might be given
to those who have faith.

The Law a Schoolmaster

23 Before the Faith came we were perpetual pris-
oners under the Law, in preparation for the destined
24 faith about to be revealed. So the Law has been
our tutor-slave [our pedagogue] to lead us to Christ
25 so that we may be justified by faith; but now that
the Faith is come, we are no longer under a tutor-

26 slave. You are all sons of God through your faith
in Jesus Christ.

The All-inclusive Gospel

27 For all of you who were baptized into Christ,
28 have clothed yourselves with Christ. In him there
is neither Jew nor Greek, there is neither slave
nor free, there is no male and female; for you are
29 all one in Christ Jesus. And if you belong to
Christ, then you are the descendants of Abraham,
heirs according to the promise.

IV

CONTRAST BETWEEN SLAVE AND SON

Our Sonship in Christ

1 What I mean is this: As long as the heir is a
child, he differs in no respect from a slave, though
2 he be the owner of the whole inheritance; but is
under the control of guardians and trustees, until the
3 time appointed by his father. So we Jews also,
when we were children, were held in bondage under
4 the empty externalities of the world. But when the
fulness of time was come God sent forth his Son,
5 born of a woman, born under law, to redeem from
captivity those under law, in order that we might
6 receive our sonship. And because you are sons,
God sent forth the spirit of his Son into your hearts,
7 crying, "Dear, dear Father!" So each one of you
is no longer a slave, but a son, and if a son, then an
heir, too, through God's grace.

Formal Acts of Worship Worthless

8 But once, when you Gentiles had no knowledge of
God, you were slaves to gods which have no real
9 being. Now, however, when you have come to know
God, or rather to be known by God, how is it that
you are beginning to turn back to those weak and
beggarly externalities, eager to be in bondage to
10 them again? You are scrupulous, are you, in ob-

serving "days" and "months" and "seasons" and
11 "years"? I am alarmed about you for fear lest
I may have bestowed labor on you to no purpose.

Paul Appeals to Their Past

12 Brothers, I beseech you, become as I am, because
I also have become as you are. You never did me
13 any wrong; on the contrary, you know that although
it was illness which brought about my preaching the
14 gospel to you at my first visit, and although my
bodily affliction was a trial to you, you did not
scoff at it nor spurn me, but welcomed me like an
15 angel of God, like Christ Jesus himself. Why then
did you account yourselves so happy? (For I bear
you witness that if you could you would have torn
16 out your own eyes and given them to me.) Am I
then become your enemy, because I am telling you
the truth?

Warning Against False Friends

17 These men are courting your favor to no good
purpose. They want to isolate you, so that you
18 will be courting their favor. It is always an honor-
able thing to have your favor sought in an honor-
able cause, always, and not only when I am with
19 you. O my little children, of whom I travail again
20 in birth until Christ be formed within you! How
I wish I could be with you now, that I might change
my tone; for I am perplexed about you.

The Slave Boy and the Heir

21 Tell me, you who wish to be subject to the Law,
22 why do you not listen to the Law? For it is writ-
ten that Abraham had two sons, one by the slave
23 woman and one by the free woman; but while the
son by the slave woman was born according to the
flesh, the son by the free woman was born in ful-
24 filment of a promise. Now all this is an allegory,
for these women are the two covenants; one from
Mount Sinai, which is Hagar bearing children into
25 bondage (for the word Hagar stands for Mt. Sinai
in Arabia and represents the present Jerusalem

26 who with her children is in bondage). But the
Jerusalem that is above is free, and she is our
27 mother. For it is written,

Rejoice, O thou barren one who dost never bear,
Break forth in joy, thou that dost not travail:
For the children of the desolate woman are many
Yea, more than hers who has a husband.[1]

The Sons of the Free Woman

28 But you, brothers, are like Isaac, children of the
29 promise; but just as in old times the son born by
the flesh used to persecute the son born by the
30 power of the Spirit, so also it is now. But what
does the Scripture say?

Send away the slave-woman and her son; for the
slave's son shall not be heir along with the son of
the free woman.[2]

31 So, brothers, we are the children of no slave woman,
but of the free woman. For freedom did Christ set
V: 1 us free; stand firm then, and do not be again
entangled in a yoke of bondage.

[1] Isa. 54 : 1.
[2] Gen. 21 : 10.

V

TWO NATURES STRUGGLING WITHIN

In Christ No Room for Legalism

2 Listen to me! I, Paul, declare to you that if you
are to continue to follow the rite of circumcision,
3 Christ will be of no profit to you. I solemnly testify
to every man who submits to circumcision that he
4 obligates himself to keep the whole Law. If you
are being justified by law, you are cut off from
5 Christ; you are fallen away from grace. But we
are not, for we through the Spirit are eagerly
waiting by faith for a hope of righteousness (a
6 hope well founded); because in Christ neither cir-
cumcision has any value, nor uncircumcision, but
faith which works through love.

Warning Against Judaism

7 You were running your race nobly. Who hindered
8 you from obeying the truth? The influence brought
to bear does not come from him who is calling
9 you. A little leaven is leavening the whole lump.
10 As for me, I am fully trusting you in the Lord that
you will be no otherwise minded; but he who is
trying to unsettle you will have to bear his punish-
11 ment, whoever he may be. But I, brothers, if I
"still preach circumcision," why am I still per-
secuted? Then surely the stumbling-block of the
12 Cross has ceased to be an obstacle! Would to God
that those who are trying to unsettle you would
even have themselves mutilated.

The Law of Love

13 For you, brothers, were called for freedom; only
do not make your freedom an excuse for self-
indulgence, but in love enslave yourselves to one
14 another. For the whole Law has been fulfilled in
this one precept,

Thou shalt love thy neighbor as thyself.[1]

15 But if you are always biting and devouring one
another, take heed lest you be utterly consumed one
by another.

"I Feel Two Natures Struggling Within Me"

16 This is my meaning: Let your steps be guided
by the Spirit, and you will not gratify the desires
17 of the flesh. For the desire of the flesh is against
that of the Spirit, and the desire of the Spirit is
against that of the flesh, for they two are antagon-
istic, so that you may not do those things that you
18 wish. But if you are habitually led by the Spirit
you are not under law.

The Works of the Flesh

19 Now the works of the flesh are manifest; such,
for instance, as fornication, impurity, indecency,
20 idol-worship, sorcery, quarrels, party-spirit, jeal-

[1] Lev. 19 : 18.

ousy, passionate anger, intrigues, factions, sectari-
21 anism, envy, drunkenness, revelings, and things like
these. I tell you beforehand, as I have already told
you, that those who practise such sins shall not in-
herit the kingdom of God.

The Fruits of the Spirit

22 But the harvest-fruit of the Spirit is love, joy,
peace, long-suffering, kindness, goodness, fidelity,
23 gentleness, and self-control; against such there is
24 no law. And those who belong to Christ have cruci-
25 fied the flesh with its passions and appetites. If
we are living by the Spirit, let us also keep step
26 in the Spirit. Let us not become conceited, provok-
ing one another, envying one another.

VI

NEW CREATURES IN CHRIST

Restore the Fallen

1 Even if any one should be overtaken in a fault,
brothers, you that are spiritual ought, in a gentle
spirit, to restore such a one, each one of you look-
2 ing to himself, lest you too be tempted. Ever be
bearing one another's burdens, and so be fulfilling
3 the law of Christ. If a man fancies himself to be
somebody when he is really nobody he is deceiving
4 himself. Let each one test his own work, and he
will then have something to be proud of by compar-
ing himself with himself, and not with any one
5 else; for every one must carry his own pack load.
6 He, however, who is being taught in the message,
should always share with his instructor in all the
good things which he possesses.

We Reap What We Sow

7 Be not deceived. God is not mocked. Whatever
8 a man sows, that will he also reap. The man who
is sowing to his flesh will of the flesh reap corrup-
tion; but he who is sowing to the Spirit will of

9 the Spirit reap life eternal. And let us not be
weary in well-doing, for in due season we shall
10 reap if we faint not. So then, as we have oppor-
tunity, let us do good to all men, but especially to
those who are of the household of faith.

Glorying in the Cross

11 See with what large letters I have written to you
12 in my own handwriting! Those who are trying to
compel you to be circumcised are such as wish to
make a fair show in the flesh, only that they may
13 not suffer persecution for the cross of Christ. Even
those who are being circumcised, are not themselves
keeping the Law, but they want you to be circum-
14 cised so that they may glory in your flesh. God
forbid that I should glory in anything except in the
cross of our Lord Jesus Christ, upon which the
world has been crucified to me and I have been
15 crucified to the world. For in Jesus Christ neither
is circumcision anything, nor uncircumcision, but
16 a new creation. On all who will govern their lives
by this rule and on the Israel of God may peace and
mercy rest.
17 From this time forth let no one trouble me, for
I bear branded in my body the marks of Jesus, my
Master.

Closing Greeting

18 May the grace of our Lord Jesus Christ be with
your spirit, brothers. Amen.

PAUL'S LETTER
TO THE
EPHESIANS

Date: Written by Paul probably during his first imprisonment at Rome, about A. D. 62.

Characteristics: The letter was probably a circular letter addressed not only to the Ephesian Church, but intended to be passed to other cities also. It was called, sometimes, "The Letter to Laodicæa."

The dominant thought in Ephesians is the Universal Christ in his Church; the glorious unity of the Church in Christ, its living Head.

Its key-words are: (1) "In Christ," used fourteen times; (2) "walk," in the sense of a daily way of life, as for example, "Walk in love," "Walk in good works"; (3) "according to," used nine times.

The epistle is divided into two parts: The first, doctrinal, chapters 1 to 3; the second, practical, chapters 4 to 6.

"Ephesians is the Alps of the New Testament."—*Webb-Peploe.*

EPHESIANS

1

GOD'S ETERNAL PURPOSE IN CHRIST

Greeting

1 Paul, an apostle of Jesus Christ by the will of
God, to the saints who are in Ephesus and to the
2 faithful in Christ Jesus, grace to you and peace
from God our father and the Lord Jesus Christ.

God's Eternal Purpose

3 Blessed be the God and Father of our Lord Jesus
Christ, who has blessed us in every spiritual bless-
4 ing in the heavenly realms in Christ. Even as he
chose us in him before the foundation of the world
5 to be holy and without blemish in his sight. For
in his love he predestined us (such was the good
pleasure of his will) to adoption for himself as sons
6 through Jesus Christ, and to the praise of his glori-
ous grace which he graciously bestowed upon us in
the Beloved.

To Consummate All Things in Christ

7 It is in him we have deliverance, the forgiveness
8 of our trespasses, through his blood; so abundantly
did he lavish upon us the riches of his grace in all
9 wisdom and understanding, when he made known
to us the secret purpose of his will. He made known
to us, I say, that good pleasure which he purposed in
10 himself for the government of the fulness of the
ages, that all things in heaven and earth alike
should be gathered up in Christ, as Head.

Sealed in the Spirit: Both Jew and Gentile

11 It is he in whom we [Jews] also have our inheri-
tance, having been chosen beforehand according to

the purpose of Him who executes all things accord-
12 ing to the counsel of his will, that we who first
hoped in Christ should be for the praise of his glory.
13 And in him, because you listened to the proclama-
tion of the truth, the evangel of your salvation, and
trusted it, you Gentiles too were sealed with the
14 promised Holy Spirit, who for the praise of his
glory is the pledge of our common heritage, unto
the complete redemption of his purchased property.

Thanksgiving and Intercession

15 For this reason I also, from the time when I
heard of the faith in the Lord Jesus which prevails
16 among you, and your love to all the saints, do not
cease to praise God for you, whenever I mention you
17 in my prayers. I am praying that the God of our
Lord Jesus Christ, the Father most glorious, may
grant you a spirit of wisdom and revelation, through
18 an intimate knowledge of himself; and that the
eyes of your heart may be flooded with light so
that you may understand what is the hope of his
calling, what the wealth of the glory of his inheri-
19 tance in the saints, and what the surpassing great-
ness of his might in us who believe, as seen in
20 the energy of that resistless might which he exer-
cised in raising Christ from the dead, and in seat-
ing him at his right hand in the heavenly heights,
21 far above all hierarchies and authorities and powers
and dominions and every name that is named, not
22 only in this age but in that which is to come. God
has put all things under Christ's feet, and placed
23 him as Head over all in the church, which is his
body, the fulness of Him who fills the universe.

II

CHRIST, THE GREAT RECONCILER

The Gentiles, Too, Are Included

1 And so God has given life to you [Gentiles] also,
who were once dead in your trespasses and sins,

2 in which you passed your lives after the way of this
world, under the sway of the Prince of the Powers
of the Air, the spirit who is now working among
the sons of disobedience.

Christ Raises the Gentiles to New Life

3 And among them we all once passed our lives, in-
dulging the passions of our flesh, carrying out the
dictates of our senses and temperament, and were
by nature the children of wrath like all the rest.
4 But God, who is rich in mercy, because of the
5 great love with which he loved us, even while we
were dead in our trespasses, made us live together
with Christ (it is by grace you have been saved):
6 together with him He raised us from the dead, and
together with Christ Jesus seated us in the heav-
7 enly realm, in order that he might show to the
ages to come the amazing riches of his grace by his
8 goodness to us in Christ Jesus. For by grace you
have been saved through faith, and that not of your-
9 selves; it is God's gift. It is not of works, so that
10 any one can boast of it; for we are his handiwork,[1]
created in Christ Jesus for good deeds, which God
predestined us to make our daily way of life.

Christ the Great Reconciler

11 Do not forget then, that you Gentiles in the flesh,
who are called "uncircumcision" by the "circum-
12 cision" made in the flesh by man's hand, were once
upon a time without Christ, aliens from the com-
monwealth of Israel, strangers to the covenants of
the Promise, without hope and without God in the
13 world. But now in Christ Jesus you who once were
far away have been brought near in the blood of
14 Christ. For he is our Peace, who has made the
two of us [Jew and Gentile] one, and has broken
15 down the party-wall of partition between us. In
his own body he abolished the cause of our enmity,
the law of commandments contained in ordinances.
In order to make the two into one new man in him-

[1] The word translated "handiwork" is ποίημα, "poem." The poet is a maker, a creator.

16 self, so making peace. Thus he reconciled us both
in one body to God by his cross, on which he slew
17 our enmity. So he came preaching "Peace" to you
[Gentiles] who were afar off, and "Peace" to
18 us [Jews] who were near; because it is through
him that we both have access in one spirit to the
Father.

A Temple of God Builded Out of Diverse Elements

19 Take notice then that no longer are you strangers
and foreigners, but you are fellow citizens with the
20 saints and members of God's household. You are
built upon the foundation of the apostles and
prophets, Jesus Christ himself being the chief
21 corner-stone. In him the whole building, fitly
framed together, rises into a holy temple in the
22 Lord; and in him you, too, are continuously built
together for a dwelling-place of God through his
Spirit.

III

PAUL'S GLORIOUS INTERCESSION IN THE GOSPEL

The Glorious Gospel Entrusted to Paul

1 For this reason I, Paul, the prisoner of Christ
2 Jesus on behalf of you Gentiles—for surely you
have heard of the stewardship of the grace of God
3 entrusted to me for you? You have heard how by
direct revelation the secret truth was made known
4 to me, as I have already briefly written you. By
reading what I have written, you can judge of my
5 insight into that secret truth of Christ which was
not disclosed to the sons of men in former genera-
tions, as it has now been revealed by the Spirit
6 to his holy apostles and prophets, namely, that in
Christ Jesus the Gentiles form one body with us
[the Jews], and are coheirs and copartners in the
7 promise, through the gospel. It is of this gospel
I became a minister according to the gift of the

grace of God, bestowed on me by the energy of his power.

A Commission to the Gentiles

8 To me, who am less than the least of all saints,
has this grace been given, that I should proclaim
among the Gentiles the gospel of the unsearchable
9 riches of Christ; and should make all men see the
new dispensation of that secret purpose, hidden from
10 eternity in the God who founded the universe, in
order that now his manifold wisdom should, through
the church, be made known to the principalities and
11 powers in the heavenly sphere, according to his
eternal purpose which he purposed in Christ Jesus
12 our Lord. In him we have this fearless confidence
and boldness of access through our faith in him.
13 So I beg you not to lose heart over my tribulations
in your behalf; they are your glory.

Paul's Great Intercessory Prayer

14 For this cause I bend my knees before the Father,
15 from whom every fatherhood in heaven and earth
16 is named, praying him to grant you according to
the riches of his glory to be strengthened with
17 might by his Spirit in your inmost being; that
Christ may make his home in your hearts through
your faith; that you may be so deeply rooted and
18 so firmly grounded in love, that you may be able
to comprehend with all the saints what is "the
breadth," "the length," "the depth," and "the
19 height,"[1] and may know the love of Christ which
transcends all knowing, so that you may be filled
with all the "plenitude" of God.

Infinitely Able to Do Infinitely More

20 Now unto him who, according to his might that
is at work within us, is able to do infinitely more
21 than all we ask or even think, to him be the glory
in the church and in Christ Jesus, to all generations,
world without end, Amen.

[1] These terms are borrowed from current philosophical thought.

IV

A NEW CREATION DEMANDS A NEW LIFE

"Grace Unstinted, Growth Unstunted"

I summon you then, I the prisoner in the Lord,
to live lives worthy of the calling to which you
were called. With all humility and gentleness and
long-suffering forbear with one another in love;
and endeavor to preserve the unity of the Spirit
in the bonds of peace. There is one body and one
spirit, even as also you were called in one hope of
your calling. There is one Lord, one faith, one
baptism, one God and Father of all, who is over
all, and through all, and in all. And to each one
of us was grace given according to the measure of
the munificence of Christ. Thus it is said,

When he ascended on high, he led captivity captive and gave gifts to men.[1]

Now surely this "he ascended" implies that he
also descended into the lower part of the earth. He
who descended is he who ascended above the highest
heaven, that he might fill the universe.

Many Functions, But One Purpose

It is he who made some men apostles, some proph-
ets, some evangelists, and some pastors and teachers,
in order to equip the saints for the work of serving,
for the building up of the Body of Christ—till we
all come in the unity of the faith and of the knowl-
edge of the Son of God, to the maturity of man-
hood, to the measure of the stature of the fulness
of Christ. So we shall no longer be children, tossed
up and down, and blown about by every wind of
teaching, tricked by the craft of men in the snares
of misleading error; but holding the truth in love
we shall grow up in every part into him who is
our Head, even Christ. From him the whole body
(knit together and compacted by all its joints)

[1] Ps. 68 : 18.

makes continual growth of the body so as to build itself up in love, through the energy of his bounteous provision, according to the need of each several part.

Be In the World, But Not of It

17 This then I tell you and implore you in the Master's name, to pass your lives no longer as the Gentiles do in the perverseness of their minds;
18 having their understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardening of their hearts.
19 These being past feeling have given themselves over to sensuality, in order to practise every form of impurity with greedy zest.

Changed by Beholding

20, 21 But you have not so learned Christ, if indeed you have listened to him, and in him been taught
22 the truth as it is in Jesus. You have learned to lay aside, with your former manner of living, the old self who was on his way to ruin, as he followed
23 the desires which deceive; and to be made new in
24 the spirit of your mind, and to put on the new self, created after God's likeness, in the uprightness and holiness of the truth.

Rules of Holy Living

25 So then put away falseness and speak every man the truth to his neighbor, for we are members one of another.
26 "Be angry and sin not"; let not the sun go down upon your anger.
27 Give the devil no place.
28 Let him who stole steal no more, but let him work, and in honest industry toil with his hands, so that he may have something to give to the needy.
29 From your lips let no evil words come forth, but such as occasion warrants, such as are good for upbuilding and give a blessing to the hearers.
30 And grieve not the Holy Spirit of God, in whom you have been sealed for the day of redemption.
31 Banish from among you all bitterness and passion

and anger and clamor and slander, as well as all
32 malice; and be kind to one another, tender-hearted,
forgiving one another, even as God in Christ has
forgiven you.

V

THE IMITATION OF CHRIST

Imitate as Children Do

1 Learn then to imitate God as his beloved chil-
2 dren, and to lead lives of love, just as Christ also
loved you and gave himself up for you, an offering
and sacrifice unto God, for "an odor of sweetness."

Impurity Fatal to Goodness

3 As for sexual vice and every kind of impurity or
lust, it is unbecoming for you as Christians even to
4 mention them; so too with vulgarity and buffoonery
and foolish jesting. Such words become you not, but
5 rather thanksgiving. For be well assured that no one
guilty of fornication or impurity or covetousness
which is idolatry, has any heritage in the kingdom
6 of Christ and of God. Let no man deceive you with
empty arguments, for it is these vices that bring
down the wrath of God upon the sons of disobedi-
7 ence; therefore do not become sharers with them.

The Ways of Darkness, and the Ways of Light

8 For you were once darkness, but are now light in
9 the Lord. Lead the life of children of light, for
the fruit of the light consists in every kind of good-
10 ness and uprightness and truth. Examine carefully
11 what is well pleasing to the Lord, and have no
fellowship with the unfruitful works of the dark-
12 ness, but rather expose them. For it is a shame
even to speak of the things that are done by such
13 men in secret; but all these things, when exposed,
are by the light made manifest, and what is made
14 manifest is light. For this reason it is said,

"Awake, thou sleeper!
Arise from the dead;
And Christ shall shine upon thee!"

Buy Up Opportunity

15 See to it, then, that you carry on your life care-
16 fully; not as foolish, but as wise men. Buy up
17 opportunity, for the times are evil. For this reason
do not be thoughtless, but learn to know what the
Lord's will is.

Contagious Goodness

18 Do not be drunk with wine, in which is riotous
19 living, but drink deep in the Spirit, when you talk
together; with psalms and hymns and spiritual
songs, singing and with all your hearts making
20 music unto the Lord; and at all times for all things
give thanks to God, the Father, in the name of our
Lord Jesus Christ.

Duty of Wives

21 Submit yourselves one to another out of rever-
22 ence for Christ. Wives likewise to their husbands
23 as to the Lord, because a husband is the head of
his wife even as Christ is head of the church, his
24 body, which he saves. But as the church submits
itself to Christ, so also wives to their husbands in
everything.

Duty of Husbands

25 Husbands, love your wives, just as Christ loved
26 the church and gave himself for her, in order
that after cleansing her in the bath of baptism, he
27 might sanctify her by his word, so as to present her
to himself, the church glorified, without spot or
wrinkle or any such blemish; but on the contrary
28 holy and faultless. That is how husbands ought to
love their wives, as they love their own bodies. He
29 who loves his wife loves himself. For no man ever
yet hated his own flesh, but nourishes and cherishes
30 it as Christ does the church; for we are members of
his body.
31 *For this cause shall a man leave his father and*
his mother, and shall cleave unto his wife, and they
two shall be one flesh.[1]

[1] Gen. 2 : 24.

32 There is a deep mystery here—I am speaking of
33 Christ and his church. But as for you individually,
you must each one of you love his own wife exactly
as if she were yourself; and the wife, on her part,
should reverence her husband.

VI

THE WHOLE ARMOR OF GOD

Duty of Children

1 Children, obey your parents in the Lord; for this
2 is right. *Honor your father and mother* (this is
the first commandment with a promise attached),
3 *that it may be well with you, and that you may live
long on the earth.*[1]

Duty of Parents

4 And you fathers, do not irritate your children,
but bring them up in the nurture and admonition
of the Lord.

Duty of Slaves

5 Slaves, be obedient to those who are your earthly
masters, with reverence and humility, in singleness
6 of heart as if to Christ himself; not with eye ser-
vice, as men-pleasers, but as the slaves of Christ,
7 doing the will of God; slaving with good-will from
8 your heart, as for the Lord and not for men; be-
cause you know that whatever good any man does,
the same shall he receive from the Lord, whether
he be slave or free man.

Duty of Masters

9 And you masters, show the same spirit to your
slaves, and stop threatening them; for you know
that your master and theirs is in heaven, and that
there is no respect of persons with him.

[1] Exod. 20 : 12.

Prepared for the Mighty Conflict

10 Finally, my brothers, let your hearts be strengthened in the Lord, and in the power of his might.
11 Put on all the panoply of God, so that you may be able to stand your ground against the stratagems
12 of the devil. For our wrestling is not against flesh and blood, but against the despotisms, the empires, the rulers of this present darkness, the spirit-hosts of evil in the heavenly realm.

Stand Firm

13 Therefore take up the panoply of God, so that when the evil day comes you may be able to withstand them, and having overthrown them all, to
14 stand your ground. Stand firm, then, girt about with the belt of truth, and wearing the breastplate
15 of righteousness, and having your feet shod with
16 the stability of the gospel of peace. And take up to cover you the shield of faith, with which you will be able to quench all the flaming darts of the
17 Evil One. Take likewise the helmet of salvation, and the sword of the Spirit, which is the word of
18 God. Continue to pray at all times, with all prayer and supplication in the Spirit, and watching for it with all perseverance and supplication for all saints;
19 and for me, that utterance may be given me to open my mouth boldly, and to make known the mystery
20 of the gospel for which I am an ambassador, and in chains. Pray that I may proclaim it boldly as I ought to speak.

Paul Sends Tychicus

21 But that you also may know my affairs and how I do, Tychicus, my beloved brother and faithful minister in the Lord, will make everything known to
22 you. I have sent him to you for this very purpose, that you may know about us, and that he may cheer your hearts.
23 Peace to the brothers and love, with faith from
24 God our Father and the Lord Jesus Christ. May grace be with all who love our Lord Jesus Christ with sincerity.

PAUL'S LETTER
TO THE
PHILIPPIANS

Date: During the same period as Ephesians, Colossians, and Philemon, from A. D. 61-63.

Occasion: The Philippians, the first church to be organized in Europe, had followed Paul's journeying with tender love, and upon learning of his imprisonment had sent Epaphroditus to Rome to carry their gifts. Epaphroditus fell ill in Rome, and Paul sent this letter by him, on his recovery, to convey his thanks and fatherly counsel to this faithful church.

The letter contains less censure than any other of Paul's letters to his converts. The key-word of the epistle is Joy. It is a prisoner's pæan of joy and praise.

PHILIPPIANS

I

A GREAT VOICE OUT OF PRISON

Greeting

1 Paul and Timothy, slaves of Christ Jesus, to all
the saints in Christ Jesus who are in Philippi, and
2 to the elders and deacons: Grace and peace to you
from God our Father and the Lord Jesus Christ.

Apostolic Thanksgiving

3 Upon every remembrance of you I am ever thank-
4 ing my God for you all; in every petition of mine
in your behalf I am offering my prayer with joy
5 for your fellowship in forwarding the gospel, from
6 the first day you heard it until now. Of this I am
fully persuaded, that He who has begun a good
work in you will go on completing it until the day
7 of Jesus Christ. It is but just that I should be
thus mindful of you all, because I have you in
my heart, and because in these fetters of mine
and in my defense and confirmation of the gospel
8 you are all my fellow partners in the privilege.
God is my witness how I yearn for you all in the
tenderness of Christ Jesus.

Paul's Prayer

9 And it is my prayer that your love may abound
10 yet more and more in intelligence and insight for
testing things that differ, so that you may be pure
11 and blameless until the day of Christ, being filled
with the fruit of righteousness through Jesus Christ
to the glory and praise of God.

Paul's Fetters Are a Furtherance

12 I want you to know, brothers, that what has happened to me has turned out rather to the help than
13 to the hindrance of the gospel. Throughout the whole Prætorian guard and among all the others it has become plain that these chains of mine are
14 for the sake of Christ; and most of the brothers in the Lord, made confident in the Lord through my imprisonment, are much emboldened to speak God's message with free and fearless confidence.

Motives for Preaching the Gospel Differ

15 Some indeed are preaching Christ out of envy and contentiousness, but others from good-will.
17 These latter out of their love, because they know
16 that I am set here for the defense of the gospel; but the former preach Christ out of rivalry, not sincerely, because they think they are adding bitterness to my bonds.

But Paul Rejoices in Its Preaching

18 What of it? In any case, whether in pretence or in honest truth, Christ is still preached, and in that
19 I am rejoicing, yes, and will rejoice. For I know that *these things will turn out to my salvation*[1] through your prayers and a rich supply of the Spirit of Jesus Christ.

To Live Is Christ

20 So it is my keen expectation and hope that I shall never feel ashamed, but that with fearless courage, now as hitherto, Christ may be magnified in my
21 body, whether by my life or by my death. For, with
22 me, to live is Christ and to die is gain. But now, if life in the flesh, if this be the fruit of my toil—
23 what to choose I do not know, but am in a quandary between the two. I am perplexed. I have a strong desire to break camp and to be with Christ, which
24 is far better; but for your sakes it is more necessary
25 that I should still live on in the body. And because

[1] Job 13 : 16.

I am convinced of this, I know that I shall live,
and go on working side by side with you all for
6 your progress and joy in the faith, so that you may
find in me fresh cause of exultation in Christ Jesus,
because of my presence among you once more.

Live Lives Worthy of the Gospel

7 Only do lead lives worthy of the gospel of Christ;
so that whether I come to see you or hear reports
concerning you in my absence, I may know that you
are standing firm in one spirit, with one soul,
enlisted in a common struggle for the faith of the
8 gospel, and in no way terrorized by its enemies.
For your fearlessness is a clear indication of com-
ing ruin for them, but of salvation for you at the
9 hands of God. For it has been granted you in
Christ's behalf, not only to believe on him, but
10 also to suffer for his sake, while you wage the
same conflict which you once saw in me, and now
hear that I maintain.

II

WEAVING THE FAIR PATTERN OF THE GOSPEL

Each for All and All for Each

1 If then there is any comfort in Christ, if there is
any persuasive power in love, if there is any com-
panionship of the Spirit, if there is any tenderness
2 or pity, I entreat you to make my joy overflow by
living in harmony; possessing the same love, and
3 with one soul united in one purpose. Do nothing
out of strife, nothing out of vanity, but let each
one in true humility consider the others to be of
4 more account than himself. Let each have an eye
not only for his own interests, but also for the in-
terests of others.

The Infinite Humility of Christ

5 Let this mind be in you which was also in Christ
6 Jesus, who, though from the beginning he had the

nature of God, did not reckon equality with God
7 something to be forcibly retained, but emptied him-
self of his glory by taking the form of a slave, when
8 he was born in the likeness of men. More than this,
after he had shown himself in human form, he
humbled himself in his obedience even to death;
9 yes, and to death on a cross. And for this God
highly exalted him, and graciously bestowed upon
10 him the name which is above every name; that in
the name of Jesus every knee in heaven, on earth,
11 and under the earth should bend, and every tongue
confess that "Jesus Christ is Lord," to the glory
of God the Father.

Work Out What God Works In

12 And so, my beloved, as you have always obeyed,
not only in my presence, but now much more in my
absence, with reverence and self-distrust work out
13 your own salvation; for it is God who, in his good-
will, is ever working in you both will and deed.

Live Shining Lives

14 Do everything without grumbling and disputes,
15 that you may become blameless and innocent, the
sons of God, without rebuke in the midst of a
crooked and perverse generation, among whom you
16 shine like stars in a dark world, holding out a mes-
sage of life. Thus it will be my boast at the day
of Christ that I have not run in vain, or toiled for
17 nothing. Nay, even if my life is to be poured out
as a libation upon the sacrifice and service of your
18 faith, I rejoice and congratulate you all; and in the
same way you must rejoice and congratulate me.

Timothy to Be Sent to Them

19 Now I hope in the Lord Jesus to send Timothy
to you before long, so that I may be of good comfort
20 when I learn the news concerning you. For I have
no other like him with a genuine concern for your
21 welfare, for they are all seeking their own interests,
22 not those of Jesus Christ. And you know Timothy's
worth, how he has shared my servitude in further-

ance of the gospel, like a son helping his father.
23 So I hope to send him, as soon as ever I see how it
24 will go with me; but I trust in the Lord that I also
shall come shortly.

Epaphroditus to Be Gladly Received

25 Epaphroditus, my brother and coworker and fel-
low soldier, who is your messenger and minister to
my needs, I have thought it necessary to send to
26 you; for he has been homesick for you all, and dis-
27 tressed at your having heard of his illness. And
indeed he was sick nigh unto death; but God had
mercy on him, and not on him only, but on me also
so that I should not have sorrow upon sorrow.
28 Therefore I have been the more eager to send him,
in order that you may rejoice in seeing him again,
29 and that I may have one sorrow the less. Receive
him then in the Lord with all joy, and hold in
30 honor men like him; for it was through the work
of the Lord that he came near to death; for he
hazarded his very life to supply what was lacking
in the help you sent me.

III

REAL RELIGION AND FALSE FORMALISM

Warning Against Formalism

1 Finally, my brothers, continue to rejoice in the
Lord. To write the same thing is not indeed weari-
2 some to me, and it is safe for you. Beware of "these
dogs," these mischievous workers, beware of the
3 concision! For we are the true circumcision, who
worship God in the spirit, and make our boast in
Christ Jesus, and have no confidence in outward
4 rites, although I myself might have confidence in
outward rites. If any one else claims a right to
5 trust in them, far more may I; circumcised the
eighth day, of the stock of Israel, of the tribe of
Benjamin, a Hebrew sprung from the Hebrews; as
6 to the Law, a Pharisee; as to zeal, a persecutor of

the church; as to the righteousness which comes through law, blameless.

"My Richest Gain I Count but Loss"

7 But what was once gain to me, that I have counted
8 loss for Christ. In very truth I count all things but loss compared to the excellence of the knowledge of Christ Jesus my Lord. For his sake I have suffered the loss of all things, and esteem them but
9 refuse that I may gain Christ, and be found in him; not having my own righteousness of the Law, but that alone which is through the faith of Christ, the righteousness which comes from God, founded upon
10 faith. I long to know him in the power of his resurrection and the fellowship of his sufferings, by
11 sharing the likeness of his death; if by any means I might attain to the resurrection from the dead!

Pressing Toward the Mark

12 I do not say that I have already won, or am already perfect, but I am pressing on to lay hold on the prize for which also Christ has laid hold of me.
13 Brothers, I do not regard myself to have yet laid hold of it; but this one thing I do, forgetting what is behind me, but straining every nerve toward
14 that which lies ahead, I am ever pressing on toward the goal, for the prize of God's heavenward call in Christ Jesus.

Warning Against Self-Indulgent Following

15 Let us all then, who are mature Christians, strive for this! God will make this clear to any of you
16 who are striving for other goals; if only we guide our steps by the standards we have already attained.

Warning Against False Brethren

17 Brothers, be comrades in imitating me, and study those whose life and walk is according to the pat-
18 tern I have set you. For there are many—as I used often to tell you, and am now telling you even with tears—who live and walk as the enemies of the
19 cross of Christ. Their end is destruction, their belly

is their god, their glory is in their shame, and their minds are set on earthly things.

Our Heavenly Citizenship

20 But our commonwealth is in heaven; and it is
from heaven also that we are anxiously awaiting a
21 Saviour, the Lord Jesus Christ, who will change
the fashion of the body of our abasement into the
likeness of his glorious body by the energy with
which he is able even to subject all things to himself.
4 V: 1 Stand fast then, brothers, dearly loved and
longed for, my joy and my crown, so stand fast
in the Lord, beloved!

IV

PAUL'S RECIPE FOR A LIFE OF VICTORY

Euodia and Syntyche

2 Euodia I entreat, and I entreat Syntyche, to be
3 of the same mind in the Lord; yes, and I beg you
also, my true yokefellow, to help them; for these
women shared my toil in the furtherance of the
gospel, together with Clement, and the rest of my
fellow workers whose names are in the book of life.

"Be Cheerful, Unselfish, Calm, Prayerful"

4 Rejoice in the Lord alway, and again will I say,
5 rejoice! Let your reasonableness be recognized by
6 every one. The Lord is near you.[1] Do not worry
about anything; but in everything by prayer and
supplication, with thanksgiving, let your requests
7 be made known to God; and the peace of God, which
passes all understanding, will stand guard over your
hearts and your thoughts in Christ Jesus.

Thoughts Weave the Web of Deeds

8 Finally, brothers, whatever is true, whatever is
worthy of reverence, whatever is just, whatever is
pure, whatever is lovely, whatever is of good repute,
if virtue is anything, if honor is anything, be al-
9 ways thinking about these. Put in practise also

[1] See Rom. 10 : 8 ; Eph. 2 : 13, 17.

what you have learned and received and heard and seen in me; and the God of peace shall be with you.

Master of Circumstances

10 Moreover, I greatly rejoiced in the Lord that now once more your care for me blossomed afresh; though indeed you did take thought in this matter,
11 but you lacked the opportunity of expression. Not that I speak as if I were in want, for I at least have
12 learned how to be content, whatever happens. I know how to live humbly, and I also know how to bear prosperity. In every place and under all circumstances I have been initiated into the secret of fulness and of hunger, of prosperity and of want.
13 I am strong for everything in Him who gives me strength.

Grateful Acknowledgments

14 Notwithstanding, you have acted nobly in making
15 yourselves comrades in my trouble. And you very well know, Philippians, that in the beginning of the gospel, when I had left Macedonia, no church but yourselves had fellowship with me in the matter of
16 giving and receiving. For even while I was still in Thessalonica, you sent once and again for my
17 needs. It is not your gifts I am eager for, but I am eager for the abundant profit that accrues to your
18 divine account. But I give you a receipt in full for all things and abound. I am amply supplied with what you sent by Epaphroditus—an odor of sweet fragrance, a sacrifice acceptable, well pleasing to
19 God. All your own needs my God will fully supply, according to his riches in glory, in Christ Jesus.
20 Now unto our God and Father be the glory, forever and ever. Amen.

Closing Salutation

21 Salute every saint in Christ Jesus. The brothers
22 who are with me salute you. All the saints salute you, and especially the slaves of the Emperor's household.
23 The grace of our Lord Jesus Christ be with your spirits.

PAUL'S LETTER
TO THE
COLOSSIANS

Date: Written probably at about the same time as the letter to the Ephesians, A. D. 62, to which it has many parallels in expression and counsel.

Characteristics: Colossians is more rugged and compressed in style than Ephesians, and is written with the passion of one who combats a dangerous heresy. Epaphras has brought news to Paul in prison of a heresy which was being taught to the Christians in Colosse; laying stress upon the inaccessibility of God, upon asceticism, and upon the worship of angelic orders of beings intermediate between man and God. It was indeed incipient Gnosticism.

Paul sets forth in unmistakable clearness the unique claims of Jesus as the one supreme revealer of the Father, the one mediator between man and God, the fulness of Him who fills all in all.

The key-word of Colossians is "all," showing that in Christ all things subsist, and all things are ours. The word is used fifteen times.

The first two chapters are doctrinal; the last two, practical (virtually a replica of the counsel given in Ephesians).

The letter was sent from Rome by Tychicus of Ephesus, and Onesimus of Colosse.

COLOSSIANS

I

CHRIST THE FULNESS OF GOD AND HEAD OF THE CHURCH

Salutation

1 Paul, an apostle of Jesus Christ, by the will of
2 God, and Timothy our brother, to the holy and
believing brothers in Christ who are in Colosse:
Grace to you, and peace, from God our Father.

Thanksgiving

3 Whenever I pray for you I am continually thank-
4 ing God, the Father of our Lord Jesus Christ (since
I heard of your faith in Christ Jesus and your love
5 to all the saints) because of the hope laid up for
you in heaven. Long ago you heard of this hope
6 in the message which came to you of the truth of the
gospel. And just as it is spreading through the
whole world, bearing fruit and increasing, so also
is it among you, from the day in which you heard
7 it, and came truly to know the grace of God, as you
learned it from Epaphras, our dearly loved fellow
slave. He is a faithful minister of Jesus Christ
8 in your behalf, and it is he who has told me of
your love for me in the spirit.

Intercession

9 For this reason from the day I heard of it I
have never ceased to pray for you, asking God to
fill you with the knowledge of his will with every
10 kind of wisdom and spiritual insight; that you may

walk worthy of the Lord in every kind of pleasing;
that you may be fruitful in every kind of good
work, and may increase in the knowledge of God;
11 that you may be strengthened in every kind of
strength by the might of his glory for every kind
12 of patience and fortitude with good cheer. I ask
that you may give thanks to the Father who has
made us fit to receive our share of the heritage of
the saints in the light.

Christ In and Over All

13 For he has delivered us out of the dominion of
the darkness, and transplanted us into the kingdom
14 of his dear Son, in whom we have redemption, the
15 forgiveness of our sins. He is a visible image of
16 the invisible God, the firstborn of all creation; for
in him was the universe created, things in heaven
and on earth, the seen and the unseen, thrones, or
dominions, or principalities, or powers; by him and
17 for him all have been created; and HE IS before all
and in him all things subsist.

Christ the Head of the Church

18 He is the head of his Body, the Church. He is
the beginning, the firstborn from the dead, in order
that in all things he may become preeminent.

Christ Is the Fulness of God

19 For in him all the divine fulness chose to dwell
20 and by him it chose to reconcile all things alike on
earth or in heaven to himself; making peace by
him, through the blood of his cross.

The Colossians Saved by Christ

21 And you, alienated as you once were, hostile a
22 heart in your evil deeds, he has now in his human
body reconciled to God by his death, in order tha
he may bring you into his presence, holy and un
23 blemished and irreproachable. And this he will d
if, indeed, you continue in the faith, firmly founde
and stedfast, and never moved away from the hop
of the gospel which you heard, and which has bee

proclaimed to every creature under heaven, that gospel of which I, Paul, was made a minister.

Paul's Transcendent Message

24 I am now rejoicing in my sufferings on your behalf; and I am filling up in my own body what is
yet lacking of the sufferings of Christ in behalf of
25 the church, his Body. It is of this I was made a minister, according to the stewardship entrusted to
me by God for you, fully to declare God's message;
26 that secret truth, which, although hidden from ages and generations of old, has now been made mani-
27 fest to his saints. To them God willed to make known among the Gentiles how glorious are the riches of that secret truth, which is "*Christ in you, the hope of glory.*" Him I am ever proclaiming,
28 warning every one and teaching every one, in all wisdom; that I may bring every man into his pres-
29 ence, full grown in Christ. For that end I am ever toiling, wrestling with all that energy of his which is mightily at work within me.

II

COMPLETE IN THE BELOVED

Christ, God's Secret Truth, Now Revealed

1 For I would have you know how great a contest I am waging for you and the brethren in Laodicea,
2 and for all who have never seen my face. May their hearts be comforted! May they be knit together in love! May they gain in all its riches the full assurance of their understanding! May they come to a perfect knowledge of the secret truth of God, which
3 is *Christ himself*. In Him are hidden all the treasures of wisdom and knowledge!

Loving Anxiety and Eagerness for Their Progress

4 And this I say, lest any one should mislead you
5 with enticing words. For though I am absent from you in body, I am with you in spirit, happy to note

your discipline and the solid front of your faith in
6 Christ. As then you have received Jesus Christ,
7 your Lord, in him live your lives; since you are rooted in him, and in him continually built up. Be firmly established in the faith as you were taught it, and continually abound in it with thanksgiving.

In Christ All Fulness Dwells

8 Take care lest any man drag you away captive by his philosophy which is a vain deceit, following the traditions of men and the world's crude notions,
9 and not Christ. For it is in Christ that all the
10 fulness of deity dwells bodily, and in him you have your fulness, and he is the Lord of all the principal-
11 ities and powers. In him also you were circumcised with a circumcision not made with hands; even in putting off your sensual nature in Christ's own cir-
12 cumcision, when you were buried with him in baptism. In baptism also you were raised with him, through your faith in the energy of that God who raised him from the dead.

In Christ All Power Resides

13 And you also, at one time dead in your trespasses and in the uncircumcision of your sensual nature, he has made alive together with himself. For he
14 forgave us all our transgressions, blotted out the handwriting of ordinances that stood against us and was hostile to us, and took it out of our way,
15 nailing it to his cross. Principalities and powers he disarmed, and openly displayed them as his trophies, when he triumphed over them in the cross.

No Room for Jewish Formalism

16 Therefore do not permit any one to sit in judgment on you in regard to what you may eat or drink, or in regard to feast-days or new moons or
17 sabbaths. These were a shadow of things to come,
18 but the substance belongs to Christ. Let no man at his will defraud you of your prize through his false humility and worship of the angels, taking his stand on the visions he has seen, and vainly

19 puffed up by his material mind; instead of keeping connection with the Head from whom the whole body draws nourishment for all its needs by the joints which bind it; and is knit together, and grows with a divine growth.

Asceticism Vain to Combat Sin

20 If you died with Christ to the world's rudimentary notions, why, as if you still lived in the world, do you submit yourselves to dogmatisms founded on
21 teachings and doctrines of men—such as "Do not handle this," "You must not taste that," "Do not
22 touch this"—all things which are intended to perish
23 in the using? For these precepts, although they have a show of wisdom with their self-imposed devotions and fastings and bodily austerities, are of no real value against the indulgence of the carnal appetites.

III

THE VICTORIOUS LIFE IN CHRIST

Christ Liberates

1 If you then are risen with Christ, seek those things which are above, where Christ abides, seated
2 on the right hand of God. Set your heart on
3 things above, not on earthly things; for you have died and your life is hidden with Christ in God.
4 When Christ, who is our life, appears, then will you also appear with him in glory.

Slay the Lower Nature

5 So slay your baser inclinations: fornication, impurity, appetite, unnatural desires, and the greed
6 which is idolatry. These things are ever bringing
7 down the wrath of God upon the children of disobedience, among whom you once led your daily life when you lived in them.

Put On the New Nature

8 But now you also must renounce them all. Anger, passion, and ill-will must be put away; slander, too,

and foul talk, so that they may never soil your
9 lips. Lie not one to another, but strip off the old
10 self with its doings, and put on that new self which
is continually made over according to the like-
11 ness of its Creator, into full understanding. In it
[that new creation] there is no "Greek and Jew,"
"circumcised and uncircumcised," "barbarian,"
"Scythian," "slave," "free man,". but Christ is all,
and in us all.

The Garments of the Spirit

12 Therefore, as God's chosen people, consecrated and
beloved, clothe yourselves with tenderness of heart,
13 kindness, humility, gentleness, good temper; bear-
ing with one another and forgiving each other, if
any one has a grievance against another. Just as
Christ the Lord forgave you, so must you forgive.
14 Over them all bind on love, which is the girdle of
15 completeness. Let the peace of Christ, to which
also you were called in one body, rule in your
16 hearts, and show yourselves thankful. Let the word
of Christ have its home in you richly, in all wisdom.
Teach and admonish one another in psalms and
hymns and spiritual songs, ever singing with grace
17 in your hearts unto God. And whatever you do,
whether in word or in deed, do all in the name of
the Lord Jesus, giving thanks to God our Father
through him.

Duties Toward One Another

18 Wives, submit yourselves to your husbands, as is
19 fitting for Christians. Husbands, be loving to your
20 wives, and be not cross or surly with them. Chil-
dren, obey your parents in everything, for this is
21 well pleasing in Christians. Fathers, do not harass
22 your children, lest you make them spiritless. Slaves,
obey in all things your earthly masters, not with
eye-service, as men-pleasers, but in singleness of
23 purpose, out of reverence for your Lord. And
whatever you do, do it heartily as for the Lord, and
24 not for men. You know that from the Lord you
will receive reward of the inheritance, for you

are the Lord Christ's slaves. For he who wrongs another will be paid back for his wrong-doing, and there will be no favoritism.

IV: 1 Masters, deal justly and fairly with your slaves, knowing that you also have a Master in heaven.

IV

GREETINGS AND ADMONITIONS

Keep Awake in Prayer

2 Be unwearied in prayer, and keep awake in it
3 when giving thanks. Keep on praying for me, too, that God may open for me a door of utterance to speak the secret truth of Christ, for which I am a
4 prisoner. Pray that I may unfold it as I ought to
5 speak. Conduct yourselves with wisdom toward
6 those without, buying up your opportunities. Let your speech be always gracious, with a savor of salt, and learn how to give every man a fitting answer.

Tychicus and Onesimus

7 Tychicus, my beloved brother and faithful minister and fellow slave in the Lord, will make known to
8 you all that concerns me. I have sent him with Onesimus, the faithful and beloved brother, one of your own number, for this very purpose, to let you
9 know how I am, and to cheer your hearts. They will inform you of all that goes on here.

Greetings and Messages

10 Aristarchus, my fellow prisoner, salutes you, and Marcus, the cousin of Barnabas (about whom you received instructions; if he comes to you, make him
11 welcome), and Jesus surnamed Justus. These are my only fellow workers for the kingdom of God, belonging to the circumcision, who have been any comfort to me.

12 Epaphras, one of yourselves, salutes you, a slave of Christ who is always agonizing for you in his

prayers, that you may stand firm, mature, and fully
13 assured in all the will of God. For I can testify
to his deep interest in you and in those in Laodicea
14 and Hierapolis. Luke, the beloved physician, salutes
you, and so does Demas.
15 Salute the brothers in Laodicea; Nympha also,
16 and the church which meets at her house. And
when this letter has been read to you, see that it is
read also in the church of the Laodiceans, and that
17 you also read the letter from Laodicea. And tell
Archippas to take heed to the ministry which he
has received in the Lord, that he may fulfill it.
18 I, Paul, add this farewell in my own handwriting.
Do not forget these chains of mine. Grace be with
you.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Date and Authorship: Written by Paul about A. D. 52. Probably the earliest book of the New Testament to be written.

Occasion: Paul had been forced to leave Thessalonica because of the fierce enmity of the non-believing Jews. The following year while he was in Corinth Timothy and Silas, who had been left behind in Thessalonica, brought him news of the church. He was told of the fierce persecutions, against which the church was bearing up bravely, of the growing disorganization of the church, and of the excitement as they contemplated the imminent return of the Lord, of the consequent neglect of the ordinary duties of life, and of their question regarding the resurrection. The letter was written to answer these questions and to establish and confirm the young church in the faith.

I. THESSALONIANS

I

GREETING AND ENCOURAGEMENT

Greeting

1 Paul and Silas and Timothy:
To the Church of the Thessalonians which is in God our Father and our Lord Jesus Christ: Grace be to you, and peace.

Thanksgiving

2 I am continually thanking God for you all, always
3 making mention of you in my prayers, as I call to mind your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the
4 presence of our God and Father. For I know, O brothers, beloved of God, that he has chosen you;
5 for my gospel did not come to you in word only, but in power also, and in the Holy Spirit, and with deep conviction. For you know also the manner in which I behaved myself among you for your sakes.
6 Moreover, you began to follow the pattern I set you, and the Lord's also, receiving the word with joy in the Holy Spirit, although amid severe persecu-
7 tion. Thus you became a pattern to all the believers in Macedonia and Achaia.

"Our Echoes Roll from Soul to Soul"

8 For the word of the Lord has been sounded forth from you, and its sound has been heard not only in Macedonia and Achaia, but also in every place where the tidings of your faith toward God have been spread abroad, so that I have no need to speak
9 of it. For others, of their own accord, tell about the welcome I had from you, and how you turned

to God from your idols, to be slaves of a true and
10 living God, and to await for the coming of his Son
from the heavens, the Son whom he raised from the
dead, even Jesus, our Deliverer from the wrath to
come.

II

PAUL'S LIFE AND TESTIMONY

A Workman Unashamed

1 For you yourselves know, brothers, that my visit
2 to you did not fail of its purpose; for you remember
that although I had already borne ill-treatment and
insult at Philippi, I took courage in my God to tell
you the gospel of God, in the face of much opposi-
3 tion. For my preaching was not grounded on a
4 delusion, or on impure motives, or in deceit. But
as my fitness to be entrusted with the gospel has
been tested and approved by God, I so speak, not
to please men, but to please God, who is testing
my motives.

Paul's Tender Love

5 For as you well know, I never resorted to flattery,
nor to any pretext for enriching myself. God is my
6 witness! Nor was I seeking glory from men, either
yourselves or others, although I might have exer-
7 cised authority as Christ's apostle. On the con-
trary I showed myself among you as gentle as a
mother, when she tenderly nurses her own children.
8 So in my fond affection it was my joy to give you,
not only the gospel of God, but my very life also,
because you had become dear to me.

Paul's Sturdy Independence

9 You recall, brothers, my labor and toil; how,
while working at my trade day and night, so as
not to become a burden to any of you, I proclaimed
10 to you the gospel of God. You are witnesses—and
so is God—how pure and just and blameless was my
11 behavior among you believers. You know how I
was wont to treat each of you as a father treats his

children, exhorting and imploring and adjuring each
12 one among you to lead a life worthy of the God
who called you into his own kingdom and glory.

The Sufferings of the Thessalonians

13 For this reason also I am giving continual thanks
to God, because when you heard from me the spoken
word of God, you received it not as the word of
men, but as the word of God (which in truth it is),
who himself is effectually at work in you who be-
14 lieve. For you, brothers, began to follow the ex-
ample of the churches of God in Judæa, which are
in Christ Jesus; and you in your turn suffered at
the hands of your fellow citizens persecutions like
15 to those which they endured from the Jews—the
men who killed both the Lord Jesus and the prophets,
and drove us out—they are displeasing to God, and
16 are the enemies of all mankind. They forbid me to
speak to the Gentiles with a view to their salvation.
They continue always to fill up the measure of their
sins; but the wrath of God is come upon them to
the full!

Paul's Hindrances

17 But I, my brothers, although torn from you for
a short season (in presence, not in heart), made
eager efforts to behold you face to face, with strong
18 longing; for that reason I would fain have visited
you—I, Paul, again and again—but Satan hindered
19 me. For what is my hope, or joy? What is the
victor's wreath in which I exult? What but your
own selves in the presence of our Lord Jesus, at his
coming! For you are my pride and my delight.

III

TIMOTHY'S MISSION

Paul's Substitute

1 And so, when I could no longer bear it, I made up
2 my mind to be left behind at Athens, all alone. I

sent Timothy, my brother and God's fellow worker
in the gospel of Christ, to strengthen you and to
3 hearten you in your faith, so that no one should
be shaken by these troubles—for you know well
4 that we are appointed to troubles. For even when
I was with you I used to tell you beforehand that
I was to suffer affliction; and so it proved, as you
5 know. So, when I could no longer endure it, I sent
to find out about your faith, fearing that the tempter
had tempted you and that my labor had been in
6 vain. But now that Timothy has returned from
you to me, and has brought good news of your
faith and love, and that you are still holding me
in affectionate remembrance, always longing to see
7 me as I also am longing to see you, I have been
comforted, my brothers, in regard to you, in spite
8 of all my distress and affliction over your faith. For
now I am really living, if you are standing firm in
the Lord.

Paul's Prayer

9 For what thanksgiving can I render again to
God in your behalf, in return for all the joy which
10 you cause me in the presence of my God? Night
and day I am praying earnestly that I may see you
face to face, and may perfect whatever is yet lack-
11 ing in your faith. Now may our God and Father
himself, and our Lord Jesus Christ, direct my path
12 to you. Meanwhile, may the Lord cause you to
increase and abound in love toward one another and
13 toward all men, even as I do toward you. And so
may he establish your hearts unblamable in holi-
ness before our God and Father, at the coming of
our Lord Jesus, with all his saints.

IV

WARNING AND EXHORTATION

Warning Against Sensuality

1 Finally then, my brothers, I continue to beseech
and exhort you in the Lord Jesus, that, as you

learned of me how to walk so as to please God—
and you are actually doing so—that you abound in
2 it yet more and more. For you know what charges
3 I laid upon you through the Lord Jesus. For this
is God's will, even your sanctification; that you
4 should abstain from sexual vice; that each one
should learn how to take a wife in purity and honor,
5 not in the passion of lust, like the Gentiles who
6 know not God; that no man overreach or take
advantage of his brother in such matters, because
"the Lord takes vengeance" in all these things, as
also I repeatedly forewarned you and testified to
7 you. For God has not called us for uncleanness,
8 but in holiness, so that he who rejects this is not
rejecting man, but the God who gave you his Holy
Spirit.

Exhortation to Love

9 It is not needed that I should write to you about
brotherly love; for you yourselves have been taught
10 by God to love one another; as indeed you do love
all the brothers in Macedonia. But I exhort you,
11 brothers, to abound in this yet more; also that you
endeavor to live quietly and to mind your own
business, and to work with your hands (as I charged
12 you); so that your conduct may be seemly toward
those that are without, and that you may not need
help from any man.

The Second Coming of Christ

13 But I would not have you ignorant, brothers, about
those who are falling asleep. You must not sorrow
14 like other men, who have no hope. For if we really
believe that Jesus died and rose again, so even so
will God through Jesus bring with him those also
15 who have fallen asleep. For this I tell you by the
word of the Lord, that we who are living, who sur-
vive unto the coming of the Lord, will in no wise
16 precede those who have fallen asleep. For the
Lord himself with a shout, with the voice of an
archangel, and with the trumpet of God will descend
from heaven. Then the dead in Christ will rise

17 first; and afterwards we who are alive, who remain,
shall be caught up together with them in the clouds,
to meet the Lord in the air; and so shall we ever
18 be with the Lord. So comfort one another with
these words.

V

LIVE AS CHILDREN OF THE DAY

The Suddenness of Christ's Coming

1 Now as to the times and the seasons, brothers,
you have no need that anything be written to you.
2 You yourselves know perfectly that the Day of the
3 Lord will come as a thief in the night. While men
are saying "Peace and safety," then, like birth-
pangs upon a woman with child, destruction will
come upon them suddenly. In no wise will they
4 escape. But you, brothers, are not in darkness, that
5 "the Day" should come upon you like a bandit. For
you are all sons of light, and sons of day. We are
6 not of night nor of darkness. So then let us not
be sleeping as do the rest, but let us be watchful
7 and self-controlled. For those who are sleeping,
sleep in the night, and those who are drunken, are
8 drunken in the night; but let us who are of the day
be self-controlled, putting on the breastplate of
faith and love; and for a helmet, the hope of salva-
9 tion. For God did not appoint us to wrath, but to
10 win salvation through our Lord Jesus Christ. He
died for us, in order that whether we are keeping
vigil [in life] or sleeping [in death] we may ever
11 be living together with him. So comfort one an-
other, and try to build one another up, as indeed
you are doing.

Final Counsels

12 I entreat you, brothers, to acknowledge those who
are toiling among you and are your leaders in the
13 Lord, and give you counsel. Esteem them very
highly in love for their work's sake. Live in peace
14 among yourselves and, brothers, we urge you to

admonish the disorderly, comfort the faint-hearted,
15 sustain the weak, lose patience with none. Take
care that none of you ever return evil for evil, but
always pursue what is kind to one another and to
16, 17 all. Always be joyful; pray without ceasing;
18 give thanks in every circumstance, for this is the
19 will of God for you in Christ Jesus. Quench not the
20, 21 Spirit. Do not despise prophesyings, but try all,
22 holding fast to the good. Hold aloof from every
form of evil.

Prayer and Salutation

23 May the God of peace consecrate you wholly; and
may your spirit and soul and body be kept alto-
gether faultless until the coming of our Lord Jesus
24 Christ. He who calls you is faithful; he will fulfil
my prayer.
25 Brothers, pray for me.
26 Greet all the brothers with a holy kiss.
27 I adjure you, in the name of the Lord, to have
this letter read to all the brothers.

Benediction

28 The grace of our Lord Jesus Christ be with you.

PAUL'S SECOND LETTER TO THE THESSALONIANS

Date: The letter was probably written during the second missionary journey, from Corinth, about A. D. 53.

Occasion: Paul's writing in his first letter in regard to the second coming of Christ was understood by the Thessalonians to presage an immediate appearance. Grave disorders ensued: ordinary business was neglected, and unregulated religious enthusiasm indulged in. The second letter was written to supplement and correct the impression caused by the first letter, and to urge the Thessalonians to regular industry and patient waiting.

Authenticity: The authenticity of the letter is unquestioned.

II. THESSALONIANS

I

PAUL BEGINS IN THANKSGIVING AND INTERCESSION

Greeting

1 Paul and Silvanus and Timothy:
To the Church of the Thessalonians in God our
2 Father and the Lord Jesus Christ: Grace to you,
and peace from God the Father, and the Lord Jesus
Christ.

Thanksgiving

3 I ought always to thank God for you, brothers,
as is fitting because of the abundant growth of
your faith and of the overflowing love with which
4 every one of you is filled toward one another. So
that I myself am boasting about you among the
churches of God, boasting of the stedfastness and
faith which you are displaying in all the troubles
5 and afflictions which you are enduring. They are
an evidence of the righteous judgment of God, who
will count you worthy of his kingdom, in behalf
of which you are even now suffering.

God Will Repay

6 For truly God's justice must render back trouble
7 to those who are troubling you, and give to you,
who now are troubled, rest, along with me at the
unveiling ["apocalypse"] of the Lord Jesus from
8 heaven, with his mighty angels, in flaming fire.
Then shall he take vengeance on those who know not
God, even on those who do not obey the gospel of

9 our Lord Jesus. They shall suffer punishment, even
an eternal destruction from the presence of the
Lord, and from the brightness of his glorious
10 majesty, when he comes to be glorified in his saints,
and to be wondered at in all believers, on that
Day; (for you also believed our testimony).

Intercession

11 To this end I am making my constant prayer for
you, beseeching God to make you worthy of your
calling, and to fulfil mightily every desire of good-
12 ness and effort of faith; so that the name of our
Lord Jesus may be glorified in you, and you be
glorified in him, according to the grace of our God
and of our Lord Jesus Christ.

II

HIS COMING MAY BE IN THE THIRD WATCH

Warning Against Expectation of Immediate Coming

1 Now concerning the coming of our Lord Jesus
Christ and our gathering together to meet him, I
2 entreat you, brothers, not to be "quickly shaken out
of your wits"[1] and not to be agitated either by
a spirit or by a message, or by an epistle purporting
to be from me, saying,
"The Day of the Lord is at hand."

The Man of Sin to Come First

3 Let no one deceive you by any means. For it
will not come until after the Great Apostasy, and
the revealing of the Man of Sin, the son of per-
4 dition, the adversary, who opposes and exalts him-
self against all that is called God, or is an object
of worship; so that he takes his seat in the Temple
5 of God, and vaunts himself as God. Do you not
recall that I often told you this, when I was with

[1] Translation of Dr. G. G. Findlay.

you? And now you know what is holding him back,
to the end that he may be revealed in his appointed
7 time. For the mystery of lawlessness is already at
work; only there is one who is hindering and will
8 continue to hinder till he be removed; and then
the lawless one will be revealed. Him the Lord
will consume with the breath of his lips, and destroy
9 with the brightness of his appearing; even he whose
coming is according to the energy of Satan, in every
10 power and sign and lying wonder, and with all
deceit of unrighteousness for those who are perish-
ing, because they did not receive the love of the
11 truth for their salvation. For this reason God is
sending on them an energy of delusion, that they
12 should put faith in a falsehood; so that they all
should be condemned, who are faithless to the truth,
but take pleasure in evil.

So Stand Fast, Brothers

13 But for you, brothers, whom the Lord loves, I
ought to give thanks to God continually, because
God has chosen you from the beginning for salva-
tion in consecration of the Spirit and belief of the
14 truth. For this he called you through my gospel,
so that you might obtain the glory of our Lord
15 Jesus Christ. So, brothers, stand fast, and hold fast
the teachings which you have been taught by me,
16 whether by word of mouth or by letter. And may
our Lord Jesus Christ himself, and God our Father,
who has loved us and given us eternal encourage-
17 ment and a good hope in grace, comfort your hearts,
and stablish you in every good work and word.

III

PAUL'S OWN EXAMPLE OF INDUSTRY

Pray for Me

1 Finally, brothers, pray on for me, that God's
word may run swiftly, and be glorified as in your
2 own case, and that I may be delivered from un-

reasonable and wicked men; for all do not hold the
3 faith. But the Lord is faithful; he will stablish you
4 and guard you from the Evil One. Now we have
fully fixed our faith on you in the Lord, that you are
5 doing and will continue to do what we enjoin. May
the Lord incline your hearts to the love of God
and to the stedfastness of Christ.
6 I summon you, brothers, in the name of the Lord
Jesus Christ, to shun any brother who leads an idle
and disorderly life, which is not according to the rule
7 you received from me. For you know well how you
must imitate me.

Paul's Own Example of Industry

For I did not lead an idle or disorderly life among
8 you; I did not eat my food as a gift from any man,
but in toil and travail, night and day, I worked, so
9 that I might not be a burden to any of you. Not
that I have no right to such support; it was simply
10 to give you an example for you to imitate. For in-
deed when I was with you, I used to charge you,
"If any man will not work, he shall not eat."[1]
11 But I hear that there are those of your number
who are leading idle and disorderly lives, who are
12 not busy, but mere busybodies. Now all such I
command and entreat, by the authority of the Lord
Jesus Christ, to work in quietness, and to earn their
13 own living. But you, brothers, must not grow weary
14 in well-doing. If any man does not give heed to
what I have said in this letter, mark that man; do not
associate with him, so as to make him feel ashamed;
15 and yet do not count him as an enemy, but admonish
16 him as a brother. And may the Lord of peace him-
self give you peace at all times and in every way.
The Lord be with you all.

Autograph Signature

17 I, Paul, add this greeting in my own handwriting,
which is my token in every letter. Thus I write—
18 The grace of our Lord Jesus Christ be with you all.

[1] Gen. 3 : 19.

PAUL'S LETTERS TO TIMOTHY

Date and Object: The date and place of writing are uncertain. The first letter was written from Macedonia probably to Timothy in Ephesus, the church of which tradition says he was pastor. The object of the letters is to guide and encourage the young pastor in the discharge of his difficult duties, to combat certain false doctrines, and to define the duties of church officers.

The second letter is evidently written from Rome, under the shadow of a rigorous imprisonment, and of impending death. The probable date is A. D. 68.

I. TIMOTHY

I

THE LAW AND THE GOSPEL

Salutation

1 Paul, an apostle of Jesus Christ by command of
2 God our Saviour and Jesus Christ our Hope, to
Timothy, my true son in the faith; Grace, mercy
and peace from God, our Father, and the Lord
Jesus Christ.

Warning Against Unprofitable Discussion

3 As I begged you when I was setting out for
Macedonia, stay where you are at Ephesus, and in-
struct certain individuals there not to be teaching
4 heterodoxy, nor to be paying attention to myths
and interminable genealogies, which tend to pro-
mote discussions rather than a stewardship en-
trusted by God, a stewardship which is in faith.

Law for the Lawless

5 Now the end of the exhortation is love, out of a
pure heart and a good conscience and an undis-
6 sembled faith. Some have failed here, and have
7 turned aside to empty argument. Although they
desire to be teachers of the law, they understand
neither the words they use nor the subjects they
8 talk about. I know well that "the Law is good" if
9 a man use it lawfully; but he must remember that
the Law is not enacted for a good man, but for the
lawless and rebellious, for the irreligious and sinful,

for the godless and profane, for parricides and mur-
10 derers, for the immoral, for sexual perverts, for
slave dealers, liars, perjurers, and whatever else is
11 contrary to sound teaching, as laid down in the
glorious gospel of the blessed God, which has been
entrusted to me.

Thanksgiving

12 And I am thankful to Christ Jesus our Lord, who
has thus enabled me, that he accounted me faithful,
13 and appointed me to his service, although I had
formerly been a blasphemer and a persecutor and a
doer of outrage. But I obtained mercy because
14 I acted ignorantly in unbelief. And the grace of
our Lord overflowed with faith and love that is in
Christ Jesus.

A Faithful Saying

15 Faithful is the saying, and worthy of all accepta-
tion, that "Jesus Christ came into the world to
save sinners"! And there is no greater sinner
16 than I! Yet for this very cause I obtained mercy,
so that in me, the chief of sinners, Jesus Christ
might display all his boundless patience as an illus-
tration for those who should later believe in him,
17 and so gain life eternal. Now unto the King eter-
nal, immortal, invisible, the only God, be glory and
honor forever and ever. Amen!

Fight the Good Fight

18 This charge then, I am laying upon you, Timothy
my son, according to the predictions formerly made
concerning you. Fight the good fight in the spirit
19 of these predictions, keeping fast hold of faith and
a good conscience; which certain individuals have
cast aside, and so made shipwreck of their faith
20 Among them are Hymenæus and Alexander, whom
I have given over to Satan, so that they may be
taught not to blaspheme.

II

DIRECTIONS ABOUT PUBLIC PRAYER

Call to Prayer

1 First of all then, I am urging that supplications,
prayers, intercessions, and thanksgivings be offered
2 regularly for all men; for kings and all who are in
authority, in order that we may lead a tranquil and
3 peaceful life in all godliness and gravity. For this
is good and pleasing in the eyes of our Saviour
4 God, whose will it is that all men should be saved,
and come into full knowledge of the truth.

Christ the Only Mediator

5 For God is one; and one is mediator between God
6 and man, the Man Christ Jesus, who gave himself
as a ransom in behalf of all, to be attested in due
7 time. It was for this testimony that I myself was
appointed a herald and apostle[1] (I am telling the
truth, I am not lying), to be a teacher of the
Gentiles in faith and truth.

Directions to Godly Women

8 My wish, then, is that in every place the men
should offer prayer, lifting up holy hands, free
9 from anger and disputation; in like manner also the
women. I desire women to clothe themselves in suit-
able apparel, adorning themselves with reverence
and self restraint; not with hair plaited with gold or
10 pearls, or with expensive clothes, but (as becomes
women professing godliness) with the ornament
11 of good deeds. Let a woman learn quietly in entire
12 submission. I allow no woman to teach, or to exer-
cise authority over a man; but let her keep quiet.

Eve, the First Transgressor

13 It was Adam who was first formed, then Eve.
14 And it was not Adam who was deceived, but it

[1] Apostle might with equal accuracy be translated "mis-sionary." The two words mean the same thing.

was the woman who was thoroughly deceived, and
15 who became involved in transgression. Notwithstanding she will be saved by the Child-bearing (so will they all), if they live in faith and love and holiness, with self-restraint.

III

QUALIFICATIONS OF PRESBYTERS AND DEACONS

Qualifications of a Minister

1 This is a faithful saying, "If any man is seeking the office of a minister he is aspiring to a noble
2 task." The minister should be a man of blameless character; he should be husband of but one wife he should live a sober, self-restrained, orderly life
3 he should be hospitable, skilled in teaching; no drinker or brawler; but forbearing, peaceable, and
4 no money-lover; he should be a man who rules his own household well, and keeps his children ever
5 under control and thoroughly well behaved. For if a man does not know how to rule his own household, how shall he take charge of a church of God?
6 He must not be a recent convert, lest he be blinded
7 with pride, and incur the doom of the devil. He should also have a good reputation among outsiders lest he fall into reproach, and into a snare of the devil.

Qualifications of Deacons and Deaconesses [1]

8 Deacons, likewise, must be serious, not double-tongued, not given to much wine, not greedy of
9 gain, holding the mystery of the faith in a pure
10 conscience. They should first be tested, and after that, if they are found irreproachable, let them serve
11 as deacons. Deaconesses likewise must be grave
12 not slanderers, sober, faithful in all things. Let deacons be the husband of but one wife, men who

[1] The office of deaconess is later than the New Testament. Deacons were both male and female in the apostolic church.

rule their children and their household properly.
13 For those who have well discharged the duties of a deacon are gaining an honorable position for themselves, as well as much fearless confidence in the faith of Christ Jesus.

The Mystery of Godliness

14 Although I am hoping to come to you before
15 long, I am writing this to you in case I should be detained, to let you see how you ought to behave in the household of God—the Church of the ever-living God, the pillar and mainstay of the truth.
16 Yes! without contradiction, great is the mystery of godliness!

An Early Hymn Quoted

"He in flesh was manifested,
In the Spirit was attested;
By the angels was beholden,
Among the Gentiles heralded;
In the world believed on,
And in glory taken up."

IV

SPIRITUAL DISCIPLINE

Warning Against Asceticism

1 Now the Spirit distinctly declares that in latter days there will be some who will fall away from the faith, by listening to spirits of error, and to
2 teachings of demons speaking lies in hypocrisy. These are men whose consciences have been seared
3 as with a hot iron, who discourage marriage, and enjoin abstinence from foods which God created to be received with thankfulness, by those who believe,
4 and have a clear knowledge of the truth. For everything that God has created is good, and nothing is to be rejected if only it is received with
5 thankfulness. For it is sanctified by the Word of God and by prayer.

Error to Be Rebuked

6 As you lay all these things before the brothers,
you will be a noble minister of Christ Jesus, nour-
ishing yourself in the precepts of the faith and
7 that noble teaching which you have followed. Ever
reject these profane and old womanish myths; and
continually train yourself for the contest of godli-
ness.

Spiritual Athletics

8 For physical training is of some small service, but
godliness is of service in everything; since it carries
with it a promise of life, both here and hereafter.
9 Faithful is the saying, and worthy of all accepta-
10 tion: "We toil and agonize because our hopes are
set on the ever-living God, who is the Saviour of all
men"—of believers in particular.

A Minister's Calling

11, 12 Keep preaching and teaching these things. Let
no one despise you on account of your youth, but
become an example for the faithful in word, in life,
13 in love, in faith, in purity. Be applying yourself
until I come to public reading, preaching, and teach-
14 ing. Never neglect the gift within you, which was
given in fulfilment of prophecy at the time of the
15 laying on of hands by the elders. Let these things
be your care, give yourself wholly to them, so
16 that your progress may be manifest to all. Give
heed to yourself and to your teaching. Persevere
in these things, for by doing this you will save
both yourself and your hearers.

V

THE PASTOR'S RELATIONS WITH HIS PARISHIONERS

Relations with Parishioners

1 Do not reprimand an aged man, but continue
pleading with him as if he were your father. Treat

2 the young men as brothers, the older women as
mothers, the younger women as sisters in all purity.

Directions Regarding Widows

3,4 Ever honor widows who are really widows; but
if any widow has children or grandchildren, let these
learn to show their piety first toward their own
household, and to make some return to their parents,
5 for that is pleasing in God's sight. Now she who
is a widow indeed, and desolate, has fixed her hope
on God, and devotes herself to supplications and
6 prayers, day and night. But she who lives in wan-
7 tonness is dead even while she still lives. Keep
admonishing them regarding these things, so that
8 they may be irreproachable. But if any one fails
to provide for his own, and especially for his kin-
dred, he has denied the faith and is worse than an
infidel.

What Widows Are to Be Placed on the List

9 A widow, to be placed upon the list, must be not
less than sixty years old, and one who has been
10 the wife of but one husband. She must be well
reputed for good works, as one who has brought up
a family, received strangers with hospitality, washed
the feet of the saints, relieved the distressed, and
diligently followed every good work.

Widows to Be Excluded from the List

11 But exclude from the list the younger widows;
for where they have become wanton against Christ,
12 they desire to marry, and incur condemnation be-
13 cause they have broken their first troth. Moreover,
they learn to be idle, wandering about from house
to house, and are not only idlers, but gossips also,
and busybodies, repeating things they ought not.
14 It is my wish, then, that the younger widows marry,
bear children, rule their houses, and give no occasion
15 to our adversary for railing. For already some
widows have gone astray after Satan.

The Church Not to Relieve Relatives of Just Responsibility

16 Any believing woman, who has widowed relatives, ought to relieve them, and not let the church be burdened with them; so that the church may relieve the really destitute widows.

Directions About Elders or Ministers

17 Let the elders who fill their offices well, be held worthy of twofold honor; especially those who have
18 the task of preaching and teaching. For the Scripture says,

You must not muzzle an ox when he is treading out the grain,[1]

and

The worker is worth his wages.[2]

19 Do not receive an accusation against an elder, except on the testimony of two or three witnesses.
20 Rebuke offenders publicly, so that others also may take warning.

Solemn Appeal

21 I charge you solemnly in the presence of God and of the Lord Jesus Christ and of the elect angels that you observe these things without prejudice against any man, and do nothing out of partiality.

Personal Counsel

22 Never ordain any one hastily, nor take part in the wrong-doing of others. Keep yourself pure.
23 [Do not continue to drink nothing but water, but take a little wine for your stomach's sake, and your frequent attacks of illness].[3]

Sins, Conspicuous and Hidden

24 Some men's sins are notorious, and lead them straight on the way to condemnation; but others
25 sins follow them up. So also noble deeds are con-

[1] Deut. 25 : 4.
[2] Luke 10 : 7.
[3] Verse 23 is apparently a marginal gloss, and not a part of the original letter.

spicuous, and even if otherwise, they cannot be kept hidden.

VI

WITNESSING A GOOD CONFESSION

Duties of Slaves

1 Let those who are under the yoke as slaves esteem
their masters as worthy of all honor, so that the
name of God and the teachings be not blasphemed.
2 Those whose masters are Christian believers must
not treat them with disrespect, because they are
brothers; nay, rather slave for them the better be-
cause those who get the benefit of their services are
believing and beloved. Continue to teach and preach
this.

Covetousness, Which Is Idolatry

3 If any one teaches heterodoxy, and refuses to con-
sent to the wholesome words of the Lord Jesus
4 Christ, and to the teachings of religion, he is puffed
up with conceit and knows nothing, but is doting
about disputations and a strife of words. These
give rise to envy, quarrels, railings, evil suspicions,
5 and wrangling between men whose minds are cor-
rupt and destitute of the truth: who suppose that
6 godliness is a source of gain. Now godliness with
7 contentment is truly gainful; for we have brought
nothing into the world, and it is certain we can
8 carry nothing out! So if we have food and shelter,
9 let us be content with that. Those who desire to be
rich fall into the snares of temptation and many
foolish and hurtful lusts, which drown men in
10 destruction and perdition. For the love of money is
a source of all kinds of evil; and in their eager
desire to be rich some have been led astray from the
faith, and have pierced themselves with many
sorrows.

Run Well Your Course

11 But you, O servant of God, flee from these things,
and run after integrity, piety, faith, love, stedfast-

12 ness, gentleness. Keep contending in the noble
contest of the faith; seize hold on eternal life, to
which you were called when you confessed the good
confession in the presence of many witnesses.

Hold Fast!

13 In the presence of God who gives life to all, and
of Christ Jesus who bore witness to the good con-
14 fession before Pontius Pilate, I charge you, keep
your commission spotless and irreproachable until
15 the appearing of our Lord Jesus Christ. For in
his own good time this will be brought about by
that blessed and only potentate, King of kings and
16 Lord of lords, who alone possesses immortality, who
dwells in light that none can approach, whom no
man has ever seen or can see; to whom be honor
and power everlasting. Amen.

Exhortation to the Rich

17 Charge the rich of this world not to be super-
cilious, nor to trust in uncertain riches, but in God,
18 who provides all things richly for our use. Charge
them to practise benevolence, to be rich in good
19 works, to be open-handed and generous, laying up
right good treasure for themselves in the world to
come, in order that they may obtain the Life which
is life indeed.

Finally, My Son

20 O, Timothy, guard the treasure which is com-
mitted to you. Shun the profane babblings and con-
21 tradictions of the falsely called "knowledge" which
some professing have erred from the faith.

Grace be with you.

PAUL'S SECOND LETTER TO TIMOTHY

I

"A GENTLEMAN IN PRISON"

Greeting

1 Paul, an apostle of Christ Jesus, by the will of
God, sent forth to proclaim the promise of the life
which is in Christ Jesus:
2 To Timothy, my beloved child; Grace, mercy, and
peace to you from God our Father and Christ Jesus
our Lord.

Thanksgiving

3 I give thanks to God whom I worship with a pure
conscience as my fathers did, when I remember you
4 unceasingly in my prayers. Night and day when
I recall your tears I am longing to see you, that
5 my happiness may be complete. I have been re-
minded of that sincere faith which is in your heart;
which dwelt first in your grandmother Lois and in
your mother Eunice, and, I am fully persuaded,
6 dwells in you also. For this reason let me remind
you to keep ever blazing that gift of God which is
7 in you through the laying on of my hands. For
God has not given us a spirit of cowardice, but a
spirit of power and of love and of self-control.

Paul's Testimony in a Roman Jail

8 Do not then be ashamed to bear witness for our
Lord, nor for me, his prisoner. Nay, join with me in

9 suffering for the gospel by the power of God. He
has saved us and called us with a holy calling, not
dealing with us according to our works, but accord-
ing to his purpose and grace which he gave us in
10 Christ Jesus before the beginning of time. This
has now been made manifest through the appearing
of our Saviour Christ Jesus, who has put an end to
death, and brought life and immortality to light
11 through the gospel. Of that gospel I was appointed
12 a herald, apostle, and teacher; and that is the
reason I am now undergoing these sufferings. But
I am not ashamed; for I know whom I have fully be-
lieved, and I am thoroughly persuaded that he is
able to keep what I have given him until that Day.

Guard Your Treasure

13 Hold fast the pattern of sound teaching you have
heard from me in faith and love which is in Christ
14 Jesus. Guard the glorious trust which has been
committed to you by the aid of the Holy Spirit who
makes his home in us.

Faithful Onesiphorus

15 You already know that all the Christians in
Roman Asia forsook me, among them Phygellus and
16 Hermogenes. The Lord show mercy to the house-
hold of Onesiphorus; for many a time he refreshed
17 me, and was not ashamed of my chain. But when
he came to Rome he sought for me until he found
18 me. The Lord grant him to find mercy from the
Lord in that Day! And you know better than I
how many services he rendered in Ephesus.

II

"LIFT HIGH HIS ROYAL BANNER"

Pass On the Teaching

1 Do you then, my son, strengthen your heart in
2 the grace which is in Christ Jesus. The teachings

which you have heard from me, attested by many witnesses, deliver into the keeping of faithful men, who in their turn will be able to teach others also.

Play the Game

3 Take your share in suffering as a good soldier of
4 Jesus Christ. A soldier in active service avoids entangling himself in the every-day affairs of life, so
5 that he may please his commander. And again, an athlete is not crowned unless he obeys the rules of
6 the game. The farmer who has done the work
7 should be the first to get a share of the crop. Reflect on what I am telling you. The Lord will give you understanding in everything.

The Messenger in Chains but the Message Unchained

8 Always remember that Jesus Christ, a descendant of David, has been raised from the dead according
9 to the gospel I proclaim. For preaching it I am suffering, and am even put in chains as a male-
10 factor. But God's message is no prisoner. That is why I endure everything for the sake of the chosen, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

A Faithful Saying

11 Faithful is the saying:
"If we have died with him, we shall also live with him.
12 If we endure suffering, we shall also reign with him.
If we disown him, he too will disown us.
13 If we prove faithless, he abides faithful, for he cannot be false to himself."

Controversy to Be Shunned

14 Always call these truths to men's mind; adjuring them in the presence of God to avoid controversy. It is a useless thing, and subverts those who listen to it.

A Workman Unashamed

15 Strive earnestly to present yourself unto God,
tested and proved worthy by trial, a workman
unashamed, ever cutting a straight path for the
16 message of the truth. But avoid profane babble;
for people will go farther and farther in impiety,
17 and their teaching will spread like a gangrene.
18 Among such are Hymenæus and Philetus, who have
gone astray concerning the truth by declaring that
the resurrection is already past; and they are un-
19 dermining the faith of some. Nevertheless God's
firm foundation stands unshaken, bearing this in-
scription,

THE LORD KNOWS THOSE WHO ARE HIS,[1]

and this also,

LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE WICKEDNESS.[2]

Meet for the Master's Use

20 Now in a great house there are not only vessels
of gold and silver, but also of wood and clay, some
21 for noble, some for ignoble uses. If then a man
keeps himself clear of these latter, he will be a
vessel for honor, consecrated, useful to the Master,
prepared for every good work.

Portrait of a Mature Christian

22 Flee from the passions of youth, but run after
righteousness, faith, love, and peace, in company
with those who out of a pure heart call upon the
23 Lord. Ever shun foolish and puerile discussions, for
24 you know that they lead to quarrels. The Lord's
slave must not quarrel, but must be kind to all men;
25 a skilful teacher, patient of wrong. He must be
gentle when instructing opponents; for possibly God
may give them a change of mind for the recognition
26 of the truth, and they may come to their senses
again, and escape the snare of the devil, as they are
restored to life by God to do his will.

[1] Num. 16 : 5.
[2] Ps. 97 : 10.

III

HOLD FAST IN AN EVIL WORLD

A Picture of an Unbelieving World

1 But of this be sure: In the last days grievous
2 times will come. For men will be selfish, mercen-
ary, boastful, haughty, blasphemous, disobedient to
3 parents, ungrateful, irreligious, without natural af-
fection, merciless, slanderous, dissolute, and brutal.
4 They will hate goodness, they will be treacherous,
reckless, blinded with pride, lovers of pleasure,
5 rather than lovers of God. For although they keep
up the outward form of religion, they deny its
6 power. Turn away from all such. Some of them
creep into private houses and lead captive silly
women who, laden with sins, and led captive by ever-
7 changing impulses, are always learning but never
able to arrive at knowledge of truth.

An Example to Be Shunned

8 As Jannes and Jambres withstood Moses, so also
do these men withstand the truth; being corrupt
in mind and worthless in all that concerns the faith.
9 But they will not get on; for their folly will be
made as openly manifest to all as was that of
Jannes and Jambres.

He Is Able to Deliver

10 But you, Timothy, have followed my teaching, my
conduct, my aims, my faith, patience, love, endur-
11 ance, as well as the persecutions and sufferings
which befell me at Antioch, Iconium, and Lystra.
You know all the persecutions I endured, and how
12 the Lord delivered me out of them all! Yes, and
all who purpose to live a godly life in Christ Jesus
13 will be persecuted. But wicked men and impostors
will go on from bad to worse, deceiving others, and
being themselves deceived.

All Scripture Is God-Breathed

14 But do you hold fast what you have learned and
have held to be true. You know those from whom
15 you have learned it, and how from a child you have
known the Holy Scriptures, which are able to make
you wise unto salvation through faith in Christ
16 Jesus. Every Scripture, seeing that it is God-
breathed, is also profitable for teaching, for refuta-
17 tion, for correction, and for training in righteous-
ness, so that the man of God may himself be com-
plete, and completely equipped for every good work.

IV

PAUL'S SWAN SONG

A Solemn Charge

1 I adjure you in the presence of God and of Christ
Jesus who is about to judge the living and the dead—
by his appearing and his kingdom, I adjure you—
2 proclaim the message, be urgent in season and out
of season; convince, rebuke, encourage, with never-
3 failing patience and teaching. For a time will
come when they will not listen to wholesome teach-
ing, but wanting to have their ears tickled, they will
heap up for themselves teachers upon teachers to
4 satisfy their own fancies. They will turn away
their ears from the truth, and turn aside to myths.
5 But as for you, be always self-controlled, face
hardships, do the work of a missionary, discharge
all the duties of your ministry.

The End of a Glorious Day

6 I for my part am a libation already being poured
in sacifice; and the time of my unmooring is at
7 hand. I have fought in the glorious contest; I have
8 run the race; I have kept the faith. Henceforth
there is laid up for me the garland of righteousness
which the Lord, the righteous Judge, will award to
me on that Day, and not to me only, but also to
all those who have loved his appearing.

Cry of a Lonely Heart

9, 10 Do your best to come to me speedily, for Demas has deserted me for love of this present world, and is gone to Thessalonica; Crescens is gone to
11 Galatia; Titus to Dalmatia. Luke only is with me. Pick up Mark, and bring him with you, for he is
12 useful to me in my ministry. Tychicus I have sent
13 to Ephesus. When you come, bring the cloak I left in Troas with Carpus; also my books, but especially my parchments.

They All Forsook Him

14 Alexander, the coppersmith, manifested bitter hostility toward me. The Lord will requite him
15 according to his works. Be also on your guard against him, for he has violently opposed my argu-
16 ments. At the time of my first defense no one stood by me; on the contrary they all deserted me—may it not be laid to their charge!

But Christ Stood By

17 Nevertheless the Lord Jesus stood by me, and strengthened my heart, that through me full proclamation of the gospel might be made, and the Gentiles might hear it; and I was rescued from the
18 lion's jaws. And the Lord will rescue me from every evil assault, and will preserve me for his heavenly kingdom. To him be the glory forever and ever! Amen!

Greetings

19 Give my greetings to Prisca and Aquila, and the household of Onesiphorus.
20 Erastus remained at Corinth; Trophimus I left behind me ill at Miletus.
21 Do try to come before winter.
Eubulus greets you, and so do Pudens and Linus and Claudia and all the brotherhood.
22 The Lord Jesus be with your spirit. Grace be with you all.

PAUL'S LETTER
TO
TITUS

Date: Nothing is surely known about the date of this brief personal letter. It was probably written about A. D. 67.

To whom written: Titus, the man to whom it was addressed, was one of Paul's companions on his missionary journeys. He seems to have served as Paul's messenger frequently. (2 Cor. 8 : 23; 12 : 18.)

He is young, is in charge of the church located in Crete, and is meeting certain difficulties. The letter is apparently in answer to one that he has written, asking counsel.

TITUS

I

THE MISSION OF TITUS IN CRETE

Greeting

4 Grace and peace from God the Father and Christ
Jesus our Saviour.
1 To Titus, my true son in a common faith, from
Paul, a slave of God, and an apostle of Jesus Christ,
according to the faith of God's elect, and to the
2 knowledge of the truth which goes with piety; I
write in hope of life eternal which God who never
3 lies, promised before times eternal, but manifested
in his own time; that word of his in proclaiming
which I have been entrusted by command of God
our Saviour.

Qualifications for the Ministry

5 I left you in Crete for this reason, that you might
set right the things left unfinished, and appoint
presbyters in every city as I had instructed you;
6 men who are blameless, the husband of one wife,
with believing children who are not accused of riot
7 or insubordination. For indeed a presiding officer, as
God's steward, ought to be blameless, not self-willed
or quick-tempered, not a drunkard or violent, or
8 greedy of filthy lucre; but he must be hospitable,
a lover of the good, sober-minded, just, holy, self-
9 controlled. He must hold to the faithful word
according to the teaching, so that he may be able
both to encourage by sound teaching, and to confute
our opponents.

Concerning False Teachers

10 For there are many individuals who are unruly,
empty talkers and deceivers, particularly those of
11 the circumcision, whose mouths must be stopped;
for they upset whole households and, for filthy
lucre's sake, teach what they ought not to teach.
12 By one of their own number, by a prophet of their
own, it has been said,
"Cretans are always liars, evil beasts, idle glut-
tons."
13 This testimony is true. So rebuke them sharply,
14 so as to make them sound in the faith, not giving
heed to Jewish myths and commandments of men
15 who turn away from the truth. All things are pure
to the pure; but to the contaminated and the faith-
less nothing is pure, nay, their very minds and
16 consciences are tainted. They profess to know God,
but by their deeds they disown him; in that they
are detestable, disobedient, and reprobate for good
work of any sort.

II

ON TITUS' RELATIONS TO HIS FLOCK

Teaching and Example

1 But do you, on your part, speak what becomes
2 sound teaching; that the older men be self-con-
trolled, serious and sober-minded, sound in faith, in
3 love, in patience; that older women likewise be
reverent in demeanor, not slanderers or slaves to
4 much wine, but teachers of what is right. They
should train the younger women to love their hus-
5 bands and children, to be sober-minded, chaste,
workers at home, kind and submissive to their hus-
bands, in order that God's message be not maligned.
6, 7 The younger men exhort to be sober-minded; in
every respect showing yourself an example of good
works. In your teaching be serious and sincere.
8 Let the instruction that you give be sound and
above reproach, so that our opponents may be
ashamed because they find no evil things to say

9 about us. · Exhort slaves to be obedient to their own
masters, and to be well-pleasing to them in every
10 respect; not to contradict nor pilfer, but to exhibit
praiseworthy trustworthiness in everything, that
they may adorn the doctrine of God our Saviour in
all things.

The Grace of God: A Hymn of Hope

11 "For God's grace has shined forth
Bringing salvation to all men
12 And schooling us to renounce impiety and evil
passions,
And to live soberly, righteously, and godly in this
present age;
13 While we look for the blessed hope and epiphany
Of the glory of our great God and Saviour, Jesus
Christ.
14 He gave himself for us to redeem us from all
iniquity,
And to purify unto himself a people zealous of
good works."

15 Thus speak, exhort, reprove with all authority. Let
no one despise you.

III

FURTHER DIRECTIONS

Justified by His Grace, We Have Peace

1 Remind them to be submissive to their rulers and
authorities; let them be obedient, ready for every
2 good work; they must speak evil of none, they must
not be quarrelsome, but gentle, showing perfect
3 meekness toward all. For we were ourselves once
foolish, disobedient, deceived, slaving for various
lusts and pleasures, passing our lives in malice and
envy. We were hateful, and we hated one another.

A Hymn of Grateful Praise

4 But when the kindness of God our Saviour,
And his love toward men shined forth,

5 He saved us, not because of any deeds that we had
done in righteousness,
But because of his own pity for us.
He saved us by that washing of regeneration and
renewing of the Holy Spirit
6 Which he poured out upon us richly, through Jesus
Christ our Saviour;
7 In order that being justified by his grace,
We might be made heirs according to the hope of
eternal life.
8 This saying is trustworthy.

Work, and Do Not Argue

On this I want you to firmly insist; that those who have faith in God must be careful to maintain honest occupations. Such counsels are good and
9 profitable for men. But avoid foolish questionings and genealogies and dissensions and wranglings about the law; for these are unprofitable and empty.
10 After a first and second admonition, refuse a man
11 who is causing divisions; you may be sure that such a man is perverted and sinning, and is self-condemned.

Farewell Messages

12 As soon as I send Artemas or Tychicus to you, join me in Nicopolis as quickly as you can, for I
13 have arranged to winter there. Speed Zenas the lawyer, and Apollos, on their journey diligently.
14 Let them want nothing, and "let our people learn to devote themselves to honest work to supply the necessities of their teachers,"[1] so that they be not unfruitful.
15 All who are with us salute you. Salute those who love me in faith. Grace be with you all.

[1] Translation of Arthur S. Way.

LETTER OF PAUL
TO
PHILEMON

Date and Authorship: Written about A. D. 61, by Paul, during his first imprisonment.

To whom addressed: Sent to Philemon, a convert of Paul's, living perhaps in Laodicea, by the hands of his runaway slave Onesimus, to beseech Philemon to receive him as being with himself a fellow slave of the Lord Jesus.

The name Onesimus means "serviceable." Paul indulges in a play on words with his name.

PHILEMON

Greeting

1 To my beloved friend and coworker Philemon,
2 to my sister Apphia, to my fellow soldier Archippus,
and to the church which meets at Philemon's house:
From Paul, a prisoner of Jesus Christ, and
3 brother Timothy: Grace and peace be to you from
God our Father and the Lord Jesus Christ.

Thanksgiving

4 I am ever mentioning you in my prayers, and
5 giving thanks to God, because I am hearing of your
love and of the faith which you hold, not only to-
ward the Lord Jesus Christ, but toward all the
6 saints. And I pray that your participation may be-
come effectual, as you come to acknowledge every
7 good thing which is in you to Christ. For I have
great joy and comfort in your love, my brother,
because the hearts of the saints have been refreshed.

Paul Makes Request

8 And so, although I might be bold in Christ to
9 dictate to you what is fitting, yet for love's sake, I
rather beseech you, I, Paul, an old man, and now
10 a prisoner for Christ Jesus! I beseech you for
my son, Onesimus, whom I have begotten in these
11 chains. Once you found him "unprofitable," but
12 now he is "profitable" to you and to me. I am
sending him back to you, he himself, that is, my
13 very heart! I could wish to retain him at my side,
so that he might minister to me in your stead, in
14 my bonds for the gospel. But without your con-
sent I was unwilling to do anything, so that your
kindness to me might be of your own free will, and
not of compulsion.

Not a Slave, a Brother

15 Perhaps for this reason you were separated from
him for an hour, in order that you might have him
16 back forever, no longer as a slave, but more than
a slave, as a brother beloved; especially dear to me,
but how much more to you, both as a man and a
17 fellow Christian. If then you count me as a
partner, receive him as you would me.

Put It to My Account

18 And if he has wronged you at all, or is owing you
19 anything, charge that to me. I Paul am writing
this in my own handwriting,

"I will repay you."

But I will not mention that you owe me, over
20 and over, your very soul. Come, my brother, let me
have joy in the Lord because of you! Refresh my
heart in Christ!

21 Because I am thoroughly persuaded of your obedi-
ence, I have written you, knowing full well that
22 you will do by me what I am asking. Please also
prepare for me a lodging, for I am hoping by your
prayers to be restored to you again.

23 Epaphras, my fellow prisoner in Christ Jesus,
24 sends you greetings; so do Mark, Aristarchus,
Demas, and Luke, my fellow workers.

25 May the grace of our Lord Jesus Christ be with
your spirit. Amen.

EPISTLE
TO THE
HEBREWS

Date: Before the Destruction of Jerusalem in A. D. 70. (Heb. 7: 27; 13: 11-13.)

Authorship: Uncertain. From early ages the authorship has been in dispute. It has been attributed to Luke, Barnabas, Clement, or Paul. Luther assigned it to Apollos. Harnack thinks that Priscilla may have written it. Its writer assumes to have been the friend of Timothy. (Heb. 13 : 23.) The epistle was received from the earliest times as canonical, and included without controversy as one of the apostolic epistles.

Aim: 1. To show that the ritual of the Old Testament was but a dim foreshadowing of the glories of the gospel. That in Christ we have a better mediator, a better tabernacle, a better testament, a better sacrifice, than in the Old Testament; that he is superior to Moses, to Aaron, to Joshua, to angels; that over against the temporary priesthood we have the eternal priesthood of the Saviour.

2. To set forth the knowledge of the Son of God as the true secret of the Christian life.

Characteristics: Intended for Hebrew Christians who have suffered persecution and are in danger of apostasy—possibly to the church in Alexandria.

The epistle divides into two parts: chapters 1 to 10 : 18, doctrinal; and chapters 10 : 19 to 13 : 25, practical.

HEBREWS

I

CHRIST THE MEDIATOR OF THE BETTER COVENANT

1. "The Son, God's Word to Man"

1 God, who in ancient days spoke to our ancestors
in the prophets, at many different times and by
2 various methods, has at the end of these days
spoken to us in a Son whom he appointed heir of all
things; through whom also he made the universe.
3 He being an emanation of God's glory and stamp
of his substance, and upholding the universe by the
utterances of his power, after by himself making
purification of our sins, has taken his seat on the
right hand of the Majesty on High.

2. The Son Superior to Angels

4 He is as much superior to the angels as the name
5 that he has inherited surpasses theirs. For to what
angel did God ever say,

Thou art my Son; this day have I become thy Father?[1]

and again,

I will be a father to him, and he shall be to me a son?[2]

6 And further, when he brought the firstborn into the
habitable world, he said,

Let all the angels of God worship him.[3]

7 While of the angels he said,

He makes his angels into winds,
His ministering servants into flames of fire.[4]

[1] Ps. 2 : 7.
[2] 2 Sam. 7 : 14.
[3] Ps. 97 : 7.
[4] Ps. 104 : 4.

8 But to the Son he says:
Thy throne, O God, is forever and ever,
And the scepter of thy kingdom is the scepter of
justice.
9 *Thou hast loved righteousness and hated lawless-*
ness;
Therefore did God, thy God, anoint thee with the
oil of gladness beyond thy comrades.[5]
10 And,
Thou, O Lord, in the beginning didst lay the foun-
dations of the earth,
And the heavens are the work of thy hands.
11 *They will perish, but thou remainest;*
They all will grow old like a garment,
12 *Like a mantle thou wilt fold them up,*
And like a garment they will be changed.
But thou art the same,
And thy years will never fail.[6]
13 To which of the angels has he ever said,
Sit at my right hand,
Till I make thy foes a footstool for thy feet?[7]
14 Are they not all ministering spirits, sent forth for service in behalf of those who are about to inherit salvation?

[5] Ps. 45 : 6, 7.
[6] Ps. 102 : 25-27.
[7] Ps. 110 : 1.

II

CHRIST RULES BY SHARING OUR NATURE

First Warning: To Hear the Son When He Speaks

1 For this reason we must pay the more earnest heed to the things which we have heard, for fear
2 we should drift away. For if the word uttered through angels stood firm, so that every transgression and act of disobedience met with its just retri-
3 bution, how shall we escape if we neglect so great a salvation? Which having begun to be spoken by the Lord, was confirmed to us by those who heard
4 him: God himself corroborating their testimony by signs and wonders and a variety of miraculous

powers, and by gifts of the Holy Spirit imparted in accordance with his own will.

Made a Little Lower than Deity

5 It is not to angels that God subjected the age to
6 be, of which we are speaking. But some one, somewhere, testified, saying:

What is Man, that thou art mindful of him?
Or any man, that thou carest for him?
7 *Thou hast made him only a little lower than the angels;*[1]
With glory and honor hast thou crowned him;
And hast set him to govern the works of thy hands;
8 *Thou hast put all things under his feet.*[2]

For this putting all things under man means leaving nothing not subject to him. But we do not
9 yet see all things subject to him. What we do see is Jesus, who was made for a time a little lower than the angels, now crowned with glory and honor, because of the suffering of death, in order that through God's grace he might taste death for every man.

The Pioneer of Salvation

9 For it befitted him, for whom and through whom all things exist, in bringing many sons to glory, to make the Pioneer of their salvation perfect through
10 sufferings. For both he who sanctifies and those whom he is sanctifying are all from One; for which reason he is not ashamed to call them brothers,
12 saying:

I will proclaim thy name to my brothers;
In the midst of the Church I will hymn thy praises.[3]
13 And again,
I myself will put my trust in God.[4]

[1] The text of the Hebrew psalm has the word "Deity" here. It was translated "angels" in the Septuagint, and so appears as "angels" here.
[2] Ps. 8 : 4-6.
[3] Ps. 22 : 22.
[4] Isa. 8 : 17, 18.

And again,
Lo, I and the children God has given me.[5]

Made Like His Brethren

14 Therefore, since the children are sharers in flesh
and blood, he also similarly partook of the same, in
order that through death he might render power-
less him that had the power of death, that is, the
15 devil; and might deliver those who through fear
16 of death had been subject to life-long bondage. For
assuredly it is not angels, nay, it is the offspring
of Abraham, whom he is ever taking by the hand.
17 And so it was necessary that he should in all points
be made like his brothers, so that he might become
a compassionate and faithful high priest, in all
that relates to God, to make reconciliation for the
18 sins of the people. For inasmuch as he himself has
suffered, being tempted, he is also able instantly to
succor those who are tempted.

[5] John 17 : 6.

III

CHRIST SUPERIOR TO MOSES AND JOSHUA

Moses the Servant: Christ the Son

1 Therefore, holy brothers, comrades of a heavenly
calling, fix your thoughts then upon Jesus, the
2 Apostle and High Priest of our confession. How
faithful he was to the God who appointed him!
For while Moses also was faithful in all God's house,
3 Jesus has been counted worthy of greater glory
than Moses, inasmuch as he who has built a house
4 has higher honor than the house itself. For every
house has its builder; but he who built the universe
5 is God. And Moses indeed was faithful in all his
house as a servant, bearing testimony to a witness
6 about to be spoken; but Christ as a Son in his own
house; and we are that house, if we retain the
cheerful courage and pride of our hope firm unto
the end.

Second Warning: Not to Fail of Promised Rest

7 Therefore, as the Holy Spirit says:
If you hear God's voice today,
8 *Continue not to harden your hearts as in the*
Provocation,
On the day of temptation in the wilderness,
9 *When your forefathers tried my forbearance*
And saw my deeds for forty years.
10 *For this reason I was sore displeased with that*
generation,
And said, "They are always wandering in their
hearts;
They have never learned my ways";
11 *So I swore in my wrath,*
"They shall never enter into my rest."[1]

Therefore Harden Not Your Heart

12 See to it, brothers, that there shall never be in
any one of you an evil and unbelieving heart, mani-
13 festing itself in apostasy from the living God. On
the contrary, encourage each other daily, so long
as there is a "Today," so that no one of you is
14 hindered by the deceitfulness of sin. For we are
become comrades of the Christ, if we hold our first
15 title deed firm until the very end. In the words
of Scripture,
Today, if you hear his voice,
Do not continue to harden your hearts as at the
Provocation.[2]

Example from the Past

16 For who were they that heard and yet provoked
him? Was it not all who came out of Egypt under
17 the leadership of Moses? And with whom was he
grieved for forty years? Was it not with those
who had sinned, and whose dead bodies fell in the
18 wilderness? And to whom did he swear that they
should never enter into his rest, if not to those
who had proved faithless? So you see that it was
through unbelief that *they were not able to enter in.*

[1] Ps. 95 : 7-11. [2] Ps. 95 : 7.

IV

THE REST THAT REMAINS

The Rest of Faith

1 Let us be on our guard, then, though there is a promise still standing of being admitted to his rest, lest any one of you should be found to have come
2 short of it. For the Good News is come to us just as it did to them. But the message they heard was of no benefit to them, because they did not share
3 the faith of those who gave heed to it. We are actually entering into that rest, we who have believed, as God has said,

In my wrath I swore—
"They shall not enter into my Rest,"[1]

although his works were finished since the foundation of the world.

The Rest of God

4 For he has said, somewhere, regarding the seventh day,

And God rested on the seventh day from all his work.[2]

5 And again in this passage,

They shall not enter into my rest.[3]

6 Since, then, it remains that some should enter into it, and since those who formerly had the Good News preached to them did not enter in because of unbe-
7 lief, he again fixes a day, saying long afterward by David's lips, in words already quoted,

Today if you hear his voice,
Continue not to harden your hearts.[4]

8 For if Joshua had given them rest, he would not
9 have spoken afterward of another day. So there
10 remains a Sabbath Rest for the people of God. For whoever has entered into his rest has rested from his works, just as God did from his.

[1] Ps. 95 : 11.
[2] Gen. 2 : 2.
[3] Ps. 95 : 11.
[4] Ps. 95 : 8.

The Sharp and Living Word, the Logos

11 Let us, then, be earnest to enter into that rest, so
that no one may fall into the same example of
12 disobedience. For living is the Word of God, and
active, and sharper than any two-edged sword,
piercing even to the severance of soul from spirit,
of both joints and marrow, and is a discerner of
the very thoughts and conceptions of the heart.
13 And there is not a creature hidden from him, but
all things are naked and laid prostrate before the
eyes of him with whom we have to do.

Our Sympathetic High Priest

14 Inasmuch, then, as we have a great High Priest,
Jesus, the Son of God, who has passed through the
heavens, let us hold fast our confession of faith.
15 For we have not a High Priest who cannot sympa-
thize with our weaknesses, but one who has been
tempted in all points like as we are, yet without sin.
16 Let us, then, draw near with glad boldness to the
throne of grace, that we may receive mercy, and
find grace to help us in our times of need.

V

JESUS OUR HIGH PRIEST SUPERIOR TO AARON

Priests Are Called by God

1 For every high priest chosen from time to time
from among men is appointed on behalf of men, in
matters relating to God, to offer both gifts and
2 sacrifices on behalf of sins. He is able to deal gently
with the ignorant and erring, since he himself also
3 is encompassed with moral weakness, and because
of this weakness he is bound to offer sin-offerings
4 not only for the people, but also for himself. Again
no one takes this honorable office for himself, but
5 he is called by God, just as Aaron was. So even the
Christ was not raised to the high glory of the

priesthood by himself, but on the contrary by Hi
who said to him:
Thou art my Son; this day have I become th
Father;[1]
6 and again,
Thou art a priest forever, after the order o
Melchisedek.[2]

High Priest According to the Order of Melchisedek

7 In the days of his flesh, with bitter cries an
weeping Jesus offered up prayers and supplication
to Him who was able to save him out of death
and he was heard because of his devout submissio
8 Though he was a son, yet learned he obedienc
9 through the things which he suffered; and by bein
thus made perfect, he became the source of endurin
10 salvation to all who obey him, while God himsel
pronounced him High Priest according to the orde
of Melchisedek.

Third Warning: Against Sloth and Apostasy

11 Concerning him I have much to say, and muc
that is hard to make clear to you, because you hav
12 grown dull of hearing. And this too, although yo
ought by this time to be teaching others, you ar
still needing some one to teach you the very rudi
ments of divine revelation. You need milk, not soli
13 food. For every one who feeds on milk is inexperi
enced in the word of righteousness. He is still a
14 infant. But solid food is for adults, that is, fo
those who by constant practise have their facultie
trained to discriminate between good and evil.

[1] Ps. 2 : 7.
[2] Ps. 110 : 4.

VI

INHERITING THE PROMISES

Pressing On to Perfection

1 So let us get beyond the teaching of the elemen
tary doctrines of Christ, and let us be borne alon

toward what is mature. Let us not be continually
laying again a foundation of repentance from dead
2 works, of faith in God, of the teaching regarding
ablutions and the laying on of hands, of the resur-
3 rection of the dead, and of eternal judgment. And
this we will do, if God permit.

The Danger of Falling Away

4 For in the case of those who have been once for
all enlightened and have tasted of the heavenly
5 gift, and become partakers of the Holy Spirit, and
tasted the good word of God, and the powers of the
6 Future Age, and then fallen away, it is impossible
to renew them again unto repentance. For they
repeatedly crucify to themselves the Son of God
7 afresh, and expose him to an open shame. For land
that has drunk the showers that now and again
fall upon it, and produced vegetation useful for
those for whom it was tilled, receives a blessing
8 from God; but if it produces thorns and thistles, it
is considered worthless, and is in danger of being
cursed, and its end will be to be burned.

Diligence and Perseverance Inherit the Promises

9 But though we thus speak, we are persuaded
better things of you, beloved, and things that ac-
10 company salvation. For God is not unjust; he will
not forget your work and the love you showed for
his cause, in sending help to your fellow Christians,
11 as you are still doing. But I am longing that each
of you continue to show the same diligence to realize
12 the fulness of your hope, even to the end. Then do
not become slack, but be imitators of those who
through faith and patience are inheriting the prom-
13 ises. For when God made the promise to Abraham,
since he could swear by none greater, he swore by
14 himself, saying:

Surely I will bless you, and bless you;
I will increase you, and increase you.[1]

15 And so by patiently waiting, Abraham obtained the
promise.

[1] Gen. 22 : 16, 17.

God's Immutable Oath

16 [I am referring to the oath] because men swear
by what is greater than themselves, and in every
dispute of theirs the oath is final for confirmation.
17 On which principle God, wishing to show more con-
vincingly to the heirs of the promise the immuta-
18 bility of his purpose, mediated with an oath; that
by means of two immutable things—his promise
and his oath—in which it is impossible for God to
break faith, we refugees may have strong encour-
19 agement to grasp the hope set before us. This hope
we have as an anchor of the soul, secure and strong
and passing into the sanctuary which is beyond the
20 veil; whither Jesus himself is entered as a fore-
runner on our behalf, having become a priest for-
ever, after the order of Melchisedek.

VII

THE BETTER PRIESTHOOD AFTER THE ORDER OF MELCHISEDEK

The Mysterious Melchisedek

1 It was this Melchisedek, King of Salem and Priest
of the Most High God, who met Abraham returning
from the slaughter of the kings and blessed him
2 and it was to him that Abraham apportioned a
tithe of all the spoil. He was first, as his name
signifies, King of righteousness, and then King of
3 Salem, that is, King of Peace; without father or
mother, without lineage, having neither beginning
of days nor end of life, but resembling the Son of
God, he remains a priest in perpetuity.

Melchisedek Superior to Abraham

4 But observe how great this man was, to whom
even Abraham, the Patriarch, gave a tenth part of
5 the spoils. Now those of the sons of Levi who are
appointed to the priesthood, are authorized by the
Law to take tithes of the people, that is, of their
brothers, and that too, although these are descended

6 from Abraham. But this man who had no Levitical
genealogy actually took tithes of Abraham, and
7 blessed him to whom the promises belong. Now it
is beyond all controversy that the inferior is always
8 blessed by the superior. Again it is mortal men
who receive tithes in the one case; while in the
other it is he of whom it is attested, "He lives."
9 And even Levi, who is the receiver of tithes, so
10 to speak, paid tithes through Abraham; for Levi
was yet in the loins of his father, when Melchisedek
met Abraham.

Melchisedek More than Aaron and the Law

11 Now if there were perfection through the Levit-
ical priesthood, (and it was under it that the people
received the Law) why was it still necessary for
another kind of priest to arise, after the order of
Melchisedek, instead of being reckoned according
12 to the order of Aaron? For when the priesthood
13 changes, of necessity the law also changes. He who
is thus described belonged to another tribe, not one
14 member of which has ever served at the altar. For
it is evident that our Lord was descended from
Judah, a tribe of which Moses said nothing concern-
ing the priesthood.

A Priesthood According to the Power of an Endless Life

15 And this is yet more abundantly clear if, after
the likeness of Melchisedek, there arises another
16 Priest, who has become such, not according to the
law of a transitory enactment, but according to the
17 energy of an indissoluble life. For the words are
in evidence,

Thou art a priest forever after the order of Melchisedek.[1]

A Guarantor of a Better Covenant

18 For there is a setting aside of a foregoing com-
mandment, because of its weakness and unprofit-
19 ableness (for the Law brought nothing to perfec-
tion); and there is the bringing in of a better hope

[1] Ps. 110 : 4.

20 by which we draw near to God; mightier because it
21 was not promised apart from an oath. For al-
though those priests became such without an oath
He had an oath from God who said to him,

The Lord hath sworn and will not change,
Thou art a priest forever.[2]

22 And by so much Jesus becomes the guarantor of a
better covenant.

Able to Save to the Uttermost

23 And they indeed have been made priests, many in
number, because they have been prevented by death
24 from continuing; but he, because of his abiding
25 forever, holds his priesthood inviolable. Hence
also he is able to continue saving to the uttermost
those who are ever drawing near to God through
him, seeing that he is ever living to intercede
for them.

A High Priest Eternally Perfect and Potent

26 For we needed just such a high priest, holy, inno-
cent, undefiled, separated from sinners, and exalted
27 above the heavens; one who has no need, like the
high priests, to offer up daily sacrifices, first for his
own sins, then for those of the people. For his
sacrifice was made once for all, when he offered
28 up himself. For the Law appoints human beings
to be high priests, men with all their weakness; but
the word of the oath, which was later than the Law
appoints a Son, perfected forevermore.

[2] Ps. 110 : 4.

VIII

A BETTER SANCTUARY AND A BETTER COVENANT

The Priest-King on the Throne

1 The pith of all that we have been saying is this
we do have such a High Priest; and he has taken
his seat on the right hand of the throne of Majesty
2 in the heavens, a minister of the sanctuary and of

the true tabernacle, which the Lord pitched, not
3 man. For every high priest is appointed to offer
both gifts and sacrifices; whence it follows that this
High Priest also must have some offering to make.
4 Now were he on earth, he would not even be a
priest, since there are here those who present the
5 gifts according to the Law—those priests who serve
a mere outline and shadow of the heavenly reality,
just as Moses was divinely instructed when he was
about to build the Tabernacle:

"See," he says, "that you make everything on the pattern showed you on the mountain." [1]

The Priest-King the Mediator of a Better Covenant

6 But Jesus has obtained a better ministry, by so
much as he is also Mediator of a better covenant,
7 which has been enacted upon better promises. For
if the first covenant had been faultless, there would
8 have been no need for a second. But finding fault
with them, He says:

"There are days coming," says the Lord,
"When I will establish with the house of Israel and with the house of Judah a new covenant;
9 *Not according to the covenant which I made with their forefathers,*
On the day when I took them by the hand to lead them forth out of the land of Egypt;
For they did not continue in my covenant,
And therefore I disregarded them," says the Lord.
10 *"For this is the covenant which I will covenant with the house of Israel,*
After these days," says the Lord;
"I will put my laws into their minds,
And upon their hearts will I write them;
And I will be their God,
And they shall be my people;
11 *And they shall not teach every man his fellow citizen,*
And every man his brother, saying, Know the Lord;
For all shall know me,
From the least to the greatest of them.

[1] Exod. 25 : 40.

12 *For I will have mercy upon their wrong-doings,*
And their sins I will remember no more." [2]
13 By calling the covenant "new," He has made the
first one obsolete; and whatever is becoming obso-
lete and aged, is near to vanishing.

[2] Jer. 31 : 31-34.

IX

A NEW AND LIVING WAY INTO THE HOLIEST

The Tabernacle Described

1 Now even the first covenant had its ordinances of
public worship, and its sanctuary, a material one.
2 For a tent was built, the outer one called the Holy
Place, in which were the lamp and the table and the
3 loaves of the Presence; and behind the second veil
4 was the tent called the Holy of Holies. In it was
the golden altar of incense, and also the Ark of
the Covenant covered all over with gold, in which
was a golden pot holding the manna, and Aaron's
rod that budded, and the tables of the covenant;
5 while above it, overshadowing the mercy-seat, were
the cherubim of glory. But I must not speak about
these in detail.

The Tabernacle a Parable of the Way Into the Holiest

6 Such then were the arrangements. Into the outer
tent the priests enter continually in the perform-
7 ance of their duties; but into the inner tent the
high priest only goes alone, once a year, and that
not without blood, which he offers for himself and
8 for the ignorances of the people. The Holy Spirit
teaching by this that the way into the Holiest has
not yet been disclosed while the first tent is still
9 standing. This is a parable, for the present time
according to which gifts and sacrifices are offered
that are not able, as far as conscience is concerned,
10 to perfect the worshiper; since they consist only in
meats and drinks and various ablutions, carnal ordi-
nances, imposed until the time of reformation.

Christ the Opener of the Holiest Place

11 But when Christ came, a High Priest of good
things to come, he passed through the greater and
more perfect tent not made with hands, that is to
12 say, not of this material creation, not taking the
blood of goats and oxen, but his own blood, and
entered once for all into the Holy Place, obtaining
for us an eternal redemption.

How Much More!

13 For if the blood of bulls and goats and the ashes
of a heifer sprinkled on those who have been de-
14 filed, sanctify to the cleansing of the flesh, how
much more shall the blood of Christ, who through
his eternal spirit offered himself free from blemish
to God, cleanse your conscience from dead works
unto the service of an ever-living God!

Christ's Death Ratifies the New Testament

15 And because of this he is the Mediator of a new
testament, in order that, since a death has taken
place to atone for offenses committed under the first
testament, those who have been called may receive
16 the promise of the eternal inheritance. For where
there is a testament, there must also be brought
17 forward in evidence the death of the testator. For
a testament is only of force in case of the dead, be-
ing never valid so long as the testator lives.

Even the First Covenant Not Bloodless

18 Accordingly we find that not without blood was
19 the first testament enacted. For after every com-
mandment according to the law had been spoken
by Moses to the people, he took the blood of calves
and goats, and scarlet wool and hyssop, and
sprinkled both the book itself and all the people,
20 saying,

This is the blood of that testament which God commanded in regard to you.[1]

[1] Exod. 24 : 8.

21 Moreover the tabernacle and all the vessels of ser-
22 vice he sprinkled likewise, and indeed, according to
the Law, almost everything is purified by blood, and
without the shedding of blood there is no remission
of sins.

The Sacrifice Once for All

23 While, then, it was necessary that the copies of
the heavenly things should be cleansed by such sacri-
fices, the heavenly things themselves required nobler
24 sacrifices than these. For it was not into a Sanc-
tuary made by hands, a mere type of the reality,
that Christ entered, but he entered into heaven it-
self, now to appear in the very presence of God on
25 our behalf. Nor did he enter to offer himself re-
peatedly, as the high priest entered into the sanc-
tuary, year after year, with blood that was not his
26 own; (for in that case he would have needed to
suffer repeatedly, ever since the foundation of the
world;) but now, once for all, at the end of the
ages, he has appeared to abolish sin, by the offering
27 of himself. And since it is appointed to men once to
28 die, and after that the judgment; so also the Christ,
after being once for all offered to bear the sins of
many, will appear a second time, without sin, to
those who wait for him for salvation.

X

THE NEW WAY INTO THE HOLIEST

The Sacrifices of the Law Cannot Take Away Sin

1 For the Law, being only a shadow of the good
things to come, and not their very substance, its
priests cannot with the same sacrifice which year
after year they offer continually, make perfect those
2 who draw near. Otherwise would they not have
ceased to be offered? Because the worshipers hav-
ing been once cleansed, would have had no more con-
3 sciousness of sin. But on the other hand, in these
sacrifices sins are called to memory, year after

4 year. For it is impossible for the blood of bulls and
5 goats to take away sin. It is for this reason that
the Christ, on coming into the world, declared:
Sacrifice and offerings thou dost not desire,
But a body didst thou prepare for me;
6 *In whole burnt offerings and sin offerings*
Thou hast taken no pleasure.
7 *Then I said, "I am come—in the roll of the book*
it is written of me—
To do thy will, O God." [1]
8 First when it is said,
Thou hast no longing for, thou takest no delight in
Sacrifices and offerings, or whole burnt offerings
and sin offerings,
9 (offerings regularly made under the law), and then
it is added,
Lo, I come to do thy will,
he does away with the first, in order that he may
10 establish the second. And it is by this will that
we have been sanctified by the offering of the body
of Jesus Christ once for all.

One Perfect Offering for Sin

11 For while every priest stands, day after day, at
his ministrations, and many times repeats the same
12 sacrifices, which can never take away sins, this
Priest, after offering one Sacrifice for sins, sat down
13 forever on God's right hand; henceforth waiting
until his enemies be put as the footstool of his feet.
14 For by one single offering he has perfected forever
those whom he is sanctifying.

Witness of the Holy Spirit

15 And the Holy Spirit also gives his testimony, when
he said:
16 *"This is the covenant I will make with them*
After those days," says the Lord;
"I will set my laws upon their hearts,
And will inscribe them on their minds." [2]
17 Then he adds,

[1] Ps. 40 : 6-8. [2] Jer. 31 : 33, 34.

And their sins and their iniquities will I remember no more.

18 But when these have been remitted, there is no more any offering for sin.

Our Boldness of Access

19 Since, then, we have a cheerful confidence, brothers, to enter into the Holiest by the blood of
20 Jesus, by the way which he dedicated for us, that new and living way, through the veil (that is, his
21 flesh); and since we have a great High Priest over
22 the house of God; let us draw near with a true heart, in full assurance of faith, our hearts sprinkled from an evil conscience, and our bodies bathed in
23 pure water. Let us hold fast the confession of our hope, unwavering (for He is faithful who prom-
24 ised); and let us consider one another, to provoke
25 unto love and good works; not forsaking the assembling of ourselves together, as is the custom of some, but exhorting one another; all the more as you behold the Day drawing near.

Fourth Warning: Of Wilful Sin

26 For if we sin wilfully, after we have received the knowledge of the truth, there no longer remains any
27 other sacrifice for sins, but a certain fearful expectation of judgment, and a fiery indignation which
28 is about to devour the adversaries. Any one who set at naught the law of Moses was put to death without pity, on the testimony of two or three wit-
29 nesses. How much surer, think you, will be the punishment of one who has trodden under foot the Son of God, and has profaned that covenant blood with which he was sanctified, and has done despite
30 to the spirit of grace? For we know Him who said,

Vengeance is mine, I will repay,[3]

and again,

The Lord will judge his people.[4]

31 IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD!

[3] Deut. 32 : 35. [4] Deut. 32 : 36.

Be Bold, Be Patient, Be Stedfast

32 But ever call to mind the former days, in which,
after having been enlightened, you endured a great
33 conflict of sufferings; partly by being made a public
spectacle in reproaches and afflictions, and partly
by sharing the fortunes of those that were so used.
34 For you did sympathize with the prisoners, and
you did take joyfully the confiscation of your goods;
conscious that you had for yourselves greater, even
35 lasting possessions. Now do not fling away your
bold confidence, for it has a great recompense of
36 reward. For you need stedfastness, so that after
having done the will of God, you may receive the
promise,

37 *For yet a very, very little while, and then*
The Coming One will have come, without delay.
38 *But it is by faith that my Righteous One will*
live,
And if he draws back, my soul takes no pleasure
in him.[5]
39 "But we are not of defections unto perdition, but of
faith unto the gaining of the soul."[6]

[5] Isa. 26 : 20; Hab. 2 : 3, 4.
[6] Farrar's translation.

XI

THE FULNESS OF FAITH

Faith, an Experiment with the Unseen

1 Now faith is the title-deed of things hoped for;
2 the putting to the proof of things not seen. For by
3 it men of old times had witness borne to them. By
faith we understand that the world was fashioned
by the Word of God, so that what we see was not
made out of what is visible.

Abel, the Sacrifice of Faith

4 By faith Abel offered to God a sacrifice more
acceptable than that of Cain, through which he had
witness borne to him that he was righteous, God

giving the testimony by accepting his gifts; and through it he, although he is dead, still speaks.

Enoch: The Walk of Faith

5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. Before his translation he had
6 witness borne to him that he pleased God; now without faith it is impossible to please him; for he who comes to God must believe that he is, and that he ever rewards those who are seeking.

Noah: The Work of Faith

7 By faith Noah, warned of God of things not yet seen, reverently gave heed, and built an ark for the saving of his house; by which he condemned the world, and became an heir of the righteousness which is of faith.

Abraham: The Obedience of Faith

8 By faith Abraham obeyed when he was called to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither
9 he went. It was by faith that he sojourned in the promised land as an alien, living in tents with Isaac and Jacob, his fellow heirs of the same promise.
10 For he continually looked for the city which has foundations, whose builder and maker is God.

Sarah: The Hope of Faith

11 By faith even Sarah herself received power to conceive seed, although she was past the age for child-bearing, because she counted Him faithful who
12 had promised; and thus there sprang from one man, and him practically dead, a nation like the stars in the heavens in multitude, or grains of sand upon the seashore, innumerable.

Pilgrims and Strangers

13 These all died in faith, not having yet received the promises; nay, but they saw them from afar, and hailed them, and confessed that they were

14 strangers and pilgrims on the earth. For those who
say such things make it plain that they are seek-
15 ing a Fatherland. And if they had cherished the
memory of that land from which they went out,
they would have found an opportunity to return;
16 but now they are longing for a better homeland,
that is, a heavenly. Therefore God is not ashamed
to be called their God; and he has prepared a city
for them.

The Heroism of Faith

17 By faith Abraham, when he was put to the test,
was on the point of offering up Isaac; yes, he who
had received the promise was about to offer up his
18 only son, of whom it had been said,

It is through Isaac that your posterity will be traced.[1]

19 For he accounted God able even to raise from the
dead, from whence, figuratively speaking, he did
indeed receive him back again.

The Vision of Faith

20 By faith Isaac blessed Jacob and Esau, even con-
21 cerning things to come. By faith Jacob, when he
was dying, blessed each of Joseph's sons, and wor-
shiped, leaning on the top of his staff.

The Journey of Faith

22 By faith Joseph, when his end was nigh, made
mention of the exodus of the children of Israel, and
gave instructions in regard to his bones.

The Decision of Faith

23 By faith Moses, when he was born, was hid three
months by his parents, because they saw that he
was a beautiful child, and they were not afraid of
the king's decree.
24 By faith Moses, when he was grown up, refused
25 to be called the son of Pharaoh's daughter, choosing
rather to share ill-treatment with the people of

[1] Gen. 21 : 12.

God, than to enjoy the pleasures of sin for a season.
26 He accounted the obloquy of Christ to be greater
than the treasures of Egypt; for he fixed his eyes
on the reward.

The Pilgrimage of Faith

27 By faith he left Egypt, not because he feared the
wrath of the king, but he endured as seeing Him
28 who is invisible. By faith he established the Pass-
over, and the sprinkling with blood, in order that
the Destroying Angel might not touch the firstborn.
29 By faith the people crossed over the Red Sea as
on dry land; and when the Egyptians tried to do
this, they were swallowed up.
30 By faith the walls of Jericho fell down after they
had been encircled seven days.
31 By faith Rahab, the harlot, perished not with the
disobedient, because she had received the spies in
peace.

The Roll-call of the Faithful

32 And what more shall I say? For time would fail
me to tell of Gideon, of Barak, of Samson, and of
33 Jephtha; of David and Samuel and the prophets, who
through faith conquered kingdoms, wrought right-
eousness, obtained promises, stopped the mouths of
34 lions, quenched the power of fire, escaped the edge
of the sword, out of weakness were made strong,
proved valiant in warfare, and routed armies of
35 aliens. Women received their dear ones alive from
the dead; and others were broken on the wheel,
not accepting the offered deliverance, in order that
36 they might obtain a better resurrection. Others
again bore trial of mockings and scourgings, yes,
37 even of chains and imprisonment. They were
stoned, they were sawn asunder, they were tempted,
they were slain with the sword, they wandered about
in sheepskins and goatskins, being destitute, perse-
38 cuted, tormented—of whom the world was not
worthy—wandering in deserts and mountains and
caves and holes in the ground.
39 Yet, though these all had witness borne to them

40 by their faith, they received not the promise; since it was for us that God had in store some better thing, so that apart from us they should not be perfected.

XII

RACING WITH ALL HEAVEN LOOKING ON

The Crowded Circle of Spectators

1 Seeing then that we are encircled with this great cloud of witnesses, let us also lay aside every weight, and the sin that clings about us. Let us run with
2 patience the race that is set before us, looking unto Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured a cross, despising shame, and has now taken his seat at the right hand of the throne of God.

Compare Our Sufferings With His

3 Compare yourselves with him who endured such hostility against himself at the hands of sinners,
4 lest you grow weary, fainting in your souls. Not
5 yet have you resisted unto blood in your fight against sin; and have you forgotten the exhortation which reasons with you as sons?

My son, do not despise the training of the Lord,
Nor faint when he corrects you;
6 *For it is those whom he loves that he disciplines,*
And he scourges every son whom he acknowledges.[1]

The Sweetness of Discipline

7 It is for discipline that you are enduring these sufferings. God is dealing with you as sons. For what son is there whom his father does not dis-
8 cipline? If you are left without discipline, in which all children share, then are you bastards and not
9 sons. Furthermore, our earthly fathers used to discipline us, and we gave them reverence. Shall

[1] Prov. 3 : 11, 12

we not much rather be in subjection to the Father
10 of spirits, and live? For they only disciplined us
for a few days, as seemed good to them; but he does
it for our profit, that we may share his holiness.
11 Now no discipline seems for the present to be joy-
ous, but grievous; but afterward it yields the
peaceable fruits of righteousness to those who have
12 been trained under it. Wherefore lift up your list-
13 less hands, strengthen your feeble knees; make
straight paths for your feet, so that what is lame
may not be put out of joint, but rather be healed.

Pursue Holiness

14 Run swiftly after peace with all men, and holi-
ness, without which no man shall see the Lord.
15 Look carefully that there be no one who falls back
from the grace of God; that no root of bitterness
springs up to trouble you, and by its means many
16 become defiled. Take care lest there be any for-
nicator or scorner like Esau among you, who for
17 one meal sold his birthright. For you know that
even when he afterward desired to inherit the bless-
ing he was rejected; he found no room for repen-
tance, though he sought it earnestly, with tears.

Not to Sinai, but to Mt. Zion

18 For you are not come to a palpable and enkindled
19 fire, nor to gloom and darkness and tempest and
the blare of a trumpet and an audible voice. Those
who heard that voice entreated that no word more
20 should be spoken to them. For they could not
endure that which was enjoined,

Even if a wild beast touches the mountain it shall be stoned to death;[2]

21 and so terrible was the scene that Moses said,

I exceedingly fear and tremble.[3]

22 On the contrary you are come to Mount Zion, the
city of the living God, the heavenly Jerusalem, to
23 innumerable hosts of angels, to the festal assem-
blage and church of the firstborn, registered in

[2] Exod. 19 : 12, 13.
[3] Deut. 9 : 19.

heaven, to a Judge who is God of all, to the spirits
24 of just men made perfect, to Jesus the Mediator of
the New Covenant, and to his sprinkled Blood whose
message cries louder than that of Abel.

Fifth Warning: Not to Reject Jesus

25 See that you do not refuse him who is speaking.
For if they did not escape punishment when they
refused to listen to their instructor on earth, much
less shall we escape if we turn away from him
26 who is teaching us from heaven; whose voice then
shook the earth, but now he has promised, saying,

Once again, once for all, I make not only earth,
but heaven also to tremble.[4]

27 That phrase, "Once again," signifies the removal of
the things which can be shaken, created things, in
order that the things which cannot be shaken may
28 remain. Wherefore since we are receiving a king-
dom which is unshakable, let us give thanks, and
so offer acceptable worship to God, with holy awe
and fear,

29 FOR INDEED OUR GOD IS A CONSUMING FIRE.

[4] Hag. 2 : 6.

XIII

"OF LOVE AND GOOD WORKS"

Be Brotherly in All Relations

1, 2 Let brotherly love continue. Do not neglect to
show hospitality; for by it some have even enter-
3 tained angels unawares. Remember those who are
in prison, as if you were fellow prisoners; remem-
ber too, those who are being ill-treated, since you
4 too, are in the body. Let marriage be held in honor
by all, and the marriage bed be undefiled; for for-
nicators and adulterers will God judge.

Be Trustful

5 Let your life be untainted by love of money; be
content with such things as you have; for God him-
self has said,

I will never leave thee; I will never forsake thee.[1]
6 So that we can say with confidence,
The Lord is my helper; I will not be afraid.
What can man do to me?[2]

Pray for Your Leaders

7 Remember your leaders, the men who spoke the message of God to you; consider the issue of their lives, and imitate their faith.

Followers of the Stable Christ Must Be Stable

8 Jesus Christ is the same yesterday, today, and
9 forever. Do not allow yourselves to be swept away by various and strange teachings. For it is a beautiful thing to be established in heart by grace, and not by regulations regarding food, from which those that occupied themselves with them have derived no benefit.

Let Us Go Forth Without the Camp

10 We Christians have an altar from which those have no right to eat who minister in the Tabernacle.
11 For the bodies of the animals whose blood is carried by the High Priest into the Holy Place are burned
12 outside the camp, and so Jesus suffered outside the gate in order to sanctify the people by his own
13 blood. Let us then go forth to him outside the
14 camp, bearing his reproach. For we have not here an abiding city, but we are earnestly seeking the city that is to be.

Acceptable Sacrifices

15 In his name, then, let us continually offer up a sacrifice of praise to God, that is the fruit of lips
16 that confess his name. And forget not to be kind and liberal; for with that sort of sacrifice God is well pleased.

Obey Your Leaders

17 Obey your leaders and submit to them; for they are keeping watch over your souls, as those who

[1] Josh. 1 : 5. [2] Ps. 118 : 6.

must give account; that they may do thus with joy and not with lamentation, for this would be unprofitable to you.

Pray for Me

18 Keep on praying for me. I am persuaded that I have a clear conscience, and I desire in every way
19 to live nobly. I the more earnestly ask for your prayers, that I may be the more speedily restored to you.

Benediction

20 Now the God of peace, who brought up from the dead our Lord Jesus, that great Shepherd of the
21 sheep, by the blood of an eternal covenant, equip you in every good deed for the doing of his will, doing in you what is well-pleasing in his sight, through Jesus Christ. To him be the glory unto the ages of the ages! Amen!

Postscript

22 But I entreat you, brothers, bear with my word of exhortation, for I have written to you briefly.
23 You know that our brother Timothy has been set free. If he comes soon, I will see him with you.

Salutations

24 Salute all your leaders and the saints.
The brothers from Italy send you greeting.
25 Grace be with you all, Amen.

THE LETTER OF JAMES

Date: The Letter of James is perhaps th
first book of the New Testament t
have been written. It was writte
probably at Jerusalem, about A. I
44.

Author: The writer was the brother of Jesus
not the apostle of the same name
He was pastor of the church i
Jerusalem. (Acts 15.)

Characteristics: The indications in the letter point t
days of persecution, which ma
have been that of Herod Agrippa
in which James the brother of Joh
perished. (Acts 12.)

The letter is filled with the atmospher
of its Jewish background. Moulto
calls it a bit of New Testamen
"Wisdom Literature."

JAMES

I

REAL RELIGION IN PRACTISE

Greeting

1 James, a slave of God and of the Lord Jesus
Christ, sends greeting to the twelve tribes that are
scattered abroad.

Let Patience Have Its Perfect Work

2 My brothers, when you are beset by various temp-
3 tations, count it all joy, because you know that the
testing of your faith is working out endurance.
4 But let endurance have its perfect work, so that
you may be perfect and entire, not lacking in any-
thing.

"Take It to the Lord in Prayer"

5 If any one of you is lacking in wisdom, let him
ask it from the God who gives to all men freely
and without upbraiding; and it will be given to
6 him. But let him ask in faith, without wavering;
for he who wavers is like a surge of the sea, wind-
7 driven and tossed. Such a man need not suppose
that he will receive anything from the Lord,
8 double-minded as he is, unstable at every turn.

Poverty and Riches

9 Let a brother in humble circumstances glory in
10 his exaltation; but a rich brother, in his humiliation;
because like the flower of the grass the rich man
11 will pass away. For as the sun comes up with a
burning heat, it withers the grass, and its flowers

fall, and the grace of the fashion of it perishes; so
also shall the rich man fade away amid his pursuits.

The Uses of Temptation

12 Blessed is the man who endures temptation; for
when he has stood the test he will receive the crown
of life which the Lord has promised to those who
13 love him. When he is being tempted, let no one say
"It is God who tempts me,"
for God cannot be tempted with evil, nor does he
14 tempt any man. But each man is tempted by his
15 own lusts that allure and entice him. Then lust
conceives and gives birth to sin; and sin, when it
is mature, brings forth death.

All Good Gifts from God

16, 17 Do not be deceived, my brothers! Every good
gift and every perfect boon is from above, and is
ever coming down to us from the Father of the
heavenly lights, with whom is no variation nor
18 shadow of eclipse. Because he willed, he gave us
birth through the word of truth, so that we should
19 be a kind of first-fruits among his creatures. Mark
this well, my dear brothers.

Be Slow to Anger

Let every man be swift in hearing, slow in speak-
20 ing, slow in growing angry; for a man's anger does
21 not further the righteous purpose of God. So strip
off all filthiness and superfluity of wickedness, and
in meekness receive the implanted Word, which is
able to save your souls.

Doers, Not Hearers

22 And become doers of the Word, and not merely
23 hearers, deceiving yourselves. Because if any one
is a hearer of the Word and not a doer, he is like a
man who looks at his natural face in a mirror;
24 for after he has looked carefully at himself, he
goes away, and at once forgets what he is like.
25 But the man who looks closely into the perfect
law—the law of liberty—and continues looking, this

man will be blessed in his deed because he is not a hearer who forgets, but a doer who does.

What Real Religion Is

26 If a man thinks himself to be religious, and yet
does not bridle his tongue, but deceives his own
27 heart, that man's religion is empty. This is pure
religion, and undefiled before our God and Father,
to look after orphans and widows in their affliction,
and ever to keep himself unspotted from the world.

II

WARNINGS ON FAITH AND WORKS

Despising the Poor

1 My brothers, do not hold the faith of the Lord
2 Jesus, the Lord of Glory, in a spirit of caste. Sup-
pose a man comes into your synagogue with a gold
ring and dazzling clothes, and suppose a poor man
3 comes in, also, in shabby clothes, and you look up
to him who wears the fine clothing, and say to him,
"Sit here in this fine place!"
and to the poor man you say,
"Stand there!"
or,
"Sit on the floor at my feet!"
4 are you not drawing distinctions among yourselves,
and have you not become judges with evil thoughts?
5 Listen, my dear brothers, has not God chosen the
poor of this world to be rich in faith, and to inherit
the kingdom which he has promised to those who
6 love him? But you have dishonored the poor man.
Do not the rich oppress you and drag you to court?
7 Are they not blaspheming that glorious Name by
which you are called?

The Royal Law

8 If you are keeping the royal law, which says,
Thou shalt love thy neighbor as thou dost thyself;[1]

[1] Lev. 19 : 18.

9 you are doing well. If you have the spirit of cast
you are committing sin, and are convicted by th
10 Law as transgressors. For if a man keeps th
whole of the Law, and yet stumbles in one point
11 he is become guilty of all. For he who said, *Do no*
commit adultery, said also, *Do not kill.*[2] Now i
you do not commit adultery, but if you do kill, you
12 have transgressed the Law. So speak and act lik
men who are to be judged by the law of liberty
13 For judgment is without mercy to the man who ha
showed no mercy: but mercy glories in the face o
judgment.

On Faith and Works

14 My brothers, what good is it if any one says tha
he has faith, if he has no deeds? Can such faith
15 save him? If a brother or sister be naked and in
16 need of daily food, and one of you says to them,
"Depart in peace, find warmth and food for
yourselves,"
but at the same time you do not give the neces
saries of the body, what good would that do them?
17 In just the same way faith, if it have not deeds, is
18 by itself a lifeless thing. Some one indeed may say
"You have faith, and I have deeds."
"Then show me your faith," I answer, "apart
from any deeds, and I will show you my faith by
my deeds."

Faith and Works Cooperate in the Developed Life

19 You believe that God is one? You do well; even
20 the demons believe, and they shudder. But do you
want to be convinced, O foolish man, that faith
21 apart from deeds is barren? Was not Abraham our
ancestor justified by deeds, in that he offered up
22 Isaac, his son, upon the altar? You see how faith
was cooperating with deeds, and faith was made
23 perfect by deeds. And the Scripture was fulfilled
which said,
And Abraham believed God, and this was imputed

[2] Exod. 20 : 13, 14 ; Deut. 5 : 17, 18.

to him as righteousness, and he was called God's friend.[3]
24 You see, then, that it is by his deeds a man is
25 justified, and not simply by his faith. In like manner was not Rahab, the harlot, justified by her deeds, in the fact that she received the messengers and
26 sent them forth by another way? So just as the body without a spirit is dead, so faith is dead without deeds.

[3] Gen. 15 : 6.

III

ON CONTROL OF THE TONGUE

On Controlling Our Tongues

1 Do not become many teachers, my brothers, because you know well that we teachers shall be
2 judged by a severer standard than others. For in many respects we often stumble. If any man never stumbles in speech, the same is a perfect man, able
3 to bridle the whole body as well. When we put bits in the mouths of horses to make them obey us, we
4 control their whole body also. Look at the ships too, though they are so large, even when driven by fierce winds they are turned by a very small rudder,
5 wherever the impulse of the helmsman wills. So also the tongue is a small member and makes great boasts. Behold, how great a forest is set on fire by
6 a little spark! And the tongue is a fire; it is a very world of iniquity among our members, defiling the whole body, and setting on fire the wheel of
7 nature, and is itself set on fire by hell. For while every kind of beast and bird, and of reptiles and sea-
8 creatures are tamable, and actually have been tamed
9 by mankind, no man can tame the tongue, restless evil that it is, full of deadly poison. With it we continually bless our Lord and Father, and with it we are accustomed to curse men made in the image
10 of God. From out of the same mouth pour forth blessings and cursings! My brothers, this ought

11 not to be so. Does a spring pour forth from th
12 same opening sweet water and bitter? Can a fig
tree, my brothers, bear olives; or a grape-vine
figs? No more can salt water yield fresh water.

Earthly and Divine Wisdom Contrasted

13 Who among you is wise and intelligent? Let him
show his deeds by his good life, in the meekness of
14 wisdom. But if you have bitter jealousy and faction
in your heart, do not be boasting of that, and be
15 false to the truth. Such wisdom is not that which
is descending from on high, but is earthly, sensual,
16 demonlike. For wherever jealousy and faction
17 exist, there is confusion and every evil deed. But
the wisdom which comes from on high is first pure,
then peaceable, gentle, conciliatory, overflowing with
mercy and good fruits, without partiality and with-
18 out insincerity. And the fruit of righteousness is
being sown in peace by those who are working peace

IV

AGAINST PARTY STRIFE AND PRESUMPTION

Friendship With the World Means Enmity to God

1 Where do the conflicts and quarrels that go on
among you come from? Do they not come from
your passions which are always making war among
2 your bodily members? You continually crave and
do not obtain; you are killing and coveting and
cannot acquire; you are fighting and at war. You
3 do not have, because you do not ask. You continue
to ask and do not receive, because you are asking
with a wrong purpose, in order to spend it upon
4 your pleasures. You adulteresses, do you not know
that the friendship of the world is enmity to God?
Whoever, then, desires to be a friend of the world,
5 makes himself an enemy of God. Or do you sup-
pose that it is in vain that the Scripture says, "The
spirit which has its home in us yearns over us unto

6 jealousy?" But he gives more and more grace:
therefore it is said,
God ever resists the proud; but to the humble
he gives grace continually.[1]
7 So then ever be subject to God,
Ever resist the devil and he will flee from you.
8 Draw near to God
And he will draw near to you.
Cleanse your hands, you sinners,
And purify your hearts, you double-minded.
9 Lament and mourn, and weep aloud!
Let your laughter be turned into mourning,
And your joy into gloom!
10 Humble yourselves before the Lord,
And he will raise you up.

Judge Not

11 Do not be talking against each other, brothers.
He who is talking against a brother and condemning
his brothers is talking against the Law and con-
demning the Law. But if you are condemning the
Law, you are not a doer of the Law, but a judge.
12 But One is your Lawgiver and Judge—he who is
able to save and to destroy. But you, who are you,
to be condemning your neighbor?

The Solemn Uncertainty of Life

13 Go to now, you who say,
"Today or tomorrow we shall journey to such
a city and spend a year there, and trade and make
money,"
14 when all the time you do not know what will happen
on the morrow. For what is your life? You are
but a mist, appearing for a brief time, and then
15 vanishing. You ought instead to say,
"If the Lord wills it, we shall live and do this
or that."
16 But now you are glorying in these insolent boastings
17 of yours; all such glorying is evil. So to him who
knows how to do right and does not do it, to him
it is sin.

[1] Prov. 3 : 34.

V

ON SOCIAL JUSTICE AND CHRISTIAN LIVING

A Fearful Expectation of Coming Judgment

1 Go to now, you rich men! Weep aloud, howl fo
the miseries which are about to come upon you
2 For your riches lie rotting, and your clothing ha
3 become moth-eaten. Your gold and silver ar
rusted; and their rust will be for a testimon
against you, and it will eat your flesh. For yo
4 have been storing up fire in these last days! Look
the wages of the laborers who mowed your fields
which you have been keeping back by fraud, ar
crying aloud! And the cries of the reapers hav
5 entered into the ears of the Lord of Sabaoth! Yo
have lived luxuriously on earth, you have take
your pleasure, you have fattened your hearts fo
6 a day of slaughter. You have condemned, you hav
murdered the righteous man unresisting!

Be Patient: Wait for Him

7 Be patient, then, brothers, till the coming of th
Lord. Behold the farmer who waits for the preciou
fruit of the earth, being patient over it, until i
8 gets the early and the latter rains. So you als
must be patient. Stablish your hearts; for the com
9 ing of the Lord is at hand! Do not make com
plaints against each other, brothers, lest you your
selves be condemned. Behold the Judge is standing
10 before the very door! Take, my brothers, for an
example the suffering and the patience of th
11 prophets who spoke in the name of the Lord. Re
member we count those that were stedfast happy
You have heard of the stedfastness of Job, and
have seen the end of the Lord with him, seen how
the Lord is full of tenderness.

Against Oaths

12 Again, above all things, my brothers, swear no
at all, neither by the heavens, nor by the earth, nor

by any other oath. Let your "yes" be "yes," and your "no," "no," so you will not fall under condemnation.

Prayer Is a Force

13 Is any one of you in trouble? Let him pray. Is
14 any in good spirits? Let him sing unto his harp. Is any one of you ill? Let him send for the elders of the church, and let them pray over him, after anoint-
15 ing him with oil in the name of the Lord; and the prayer of faith will restore the sick, and the Lord will raise him up. And if he has committed sins,
16 it will be forgiven him. So confess your sins one to another, and pray for one another, that you may be healed. For the fervent prayer of a righteous
17 man is mighty in its working.[1] Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it did not rain on the
18 earth for three years and six months. Then he prayed again, and the sky gave rain, and the earth brought forth her fruit.

The Blessedness of Soul-winning

19 My brothers, if any one of you strays from the
20 truth, and some one brings him back, let him know that he who brings a sinner back from the error of his ways, saves his soul from death, and hides a multitude of sins.

[1] This has been translated, "The glowing, competent prayer of a man of character has great dynamic."

PETER'S FIRST LETTER

Date: Probably between 65 and 68 A. D., at th time when terrible persecutions against th Christians broke out.

Writer: The Apostle Peter, writing from "Babylon." This may be a name used for Rome at a time when it might have been dangerou to use the real name. (Rev. 14 : 8.)

Purpose: To comfort and steady the church unde terrible persecution, and to set forth th true ideals of Christian living.

I. PETER

I

THE GLORIOUS GOSPEL OF THE GRACE OF GOD

Salutation

1 Peter, an apostle[1] of Jesus Christ, to the elect
who are sojourners of the dispersion in Pontus,
Galatia, Cappadocia, Roman Asia, and Bithynia,
2 according to the foreknowledge of God the Father,
in the sanctification of the spirit, unto obedience
and sprinkling of the blood of Jesus Christ:
Grace and peace be multiplied to you.

Thanksgiving

3 Blessed be the God and Father of our Lord Jesus
Christ, by whose great mercy we have been born
anew into a living hope, through the resurrection
4 of Jesus Christ from the dead; and into an inheri-
tance imperishable and undefiled and fadeless, which
5 has been kept in heaven for you who, through faith,
are continuously guarded by the power of God for
a salvation, ready to be revealed in the last days.

Rejoicing in Tribulation

6 Exult in this, though now for a brief moment, if
7 need be, you have suffered many hardships. These
are in order that the test of your faith, more pre-
cious than gold that is perishable and yet is tested
by fire, may redound to praise and glory and honor,

[1] This might be translated "a missionary," since missionary and apostle mean the same thing. The word apostle is Greek, the word missionary is Latin.

8 at the revelation of Jesus Christ. Him you love,
though you have never seen him; in him you ever
believe, though even now you see him not, and you
are rejoicing with joy unspeakable and full of
9 glory, as you continually receive the reward of your
faith, even the salvation of your souls.

Prophets and Angels Long to Understand the Mysteries of Faith

10 Concerning this salvation the Prophets who
prophesied regarding the grace intended for you,
11 diligently sought and searched. They were search-
ing to know to what time, or to what manner of
time the Spirit of Christ which was in them kept
pointing, when he ever testified beforehand con-
cerning the sufferings of Christ and the glories that
12 would follow. It was revealed to them that it was
not for themselves, but for you, that they were min-
istering the truths which have now been announced
to you, by those who preached the gospel to you,
through the help of the Holy Spirit sent forth from
heaven—truths into which angels long to look.

Then Live Lives Worthy of the Gospel

13 So then brace up your minds, be steady in spirit
and fix your hope firmly in the grace that is coming
14 to you, at the revelation of Jesus Christ. Like
obedient children, do not fashion yourselves accord-
ing to the former passions of your days of igno-
15 rance, but become yourselves holy in your whole
manner of living, as He who has called you is
16 holy, as the Scripture says,

You shall be holy, because I am holy.[1]

17 And since you call upon him as Father, who im-
partially judges each one according to his deeds
pass the time of your sojourning here in reverence

For You Were Bought with a Price

18 For you well know that not with perishable
things, with silver or gold, were you redeemed from
the emptiness of your manner of life, received by

[1] Lev. 11 : 44; 19 : 2.

19 tradition from your ancestors; but with precious
blood, like that of a lamb without spot or blemish,
20 even the blood of Christ. He was indeed foreknown
before the foundation of the world, but was mani-
fested at the end of the times for your sake.
21 Through him you believe in God who raised him
from the dead and gave him glory; so that your
faith and hope are now in God.

Wherefore Love One Another

22 Now that by obedience to the truth you have
purified your lives for a brotherly love without
hypocrisy, you must love one another from your
23 hearts, fervently. For you have been born anew,
not of perishable, but of imperishable seed, by the
24 living, lasting word of God. For,

All flesh is grass
And all its glory like the flower of the grass.
The grass fades,
The flower falls,
25 *But the word of the Lord abides forever.*[2]

And this is the word of the gospel which has been
told to you.

[2] Isa. 40 : 6-8.

II

THE CHRISTIAN WAY OF LIFE

The Food of the New Life

1 Therefore put away all malice, all deceit, insin-
2 cerity, jealousy, and slander of every sort. Like
new-born babes long for the pure spiritual milk to
3 make you grow up into salvation; since you have
tasted that the Lord is gracious.

The Foundation of the New Life

4 Come to him then, that living Stone, rejected
indeed by men, but chosen by God, and precious.
5 And yourselves like living stones be built into a
spiritual house, to be a holy priesthood offering

spiritual sacrifices, acceptable to God, through
6 Christ Jesus. For, as Scripture says:
Behold, I lay in Zion a chief corner-stone, elect, precious,
And he who believes on Him shall never be put to shame.[1]
7 For you, then, that believe, is the preciousness; but for those who do not believe,
A stone which the builders rejected,
The same has become the head stone of the corner,[2]
8 and,
A stone of stumbling, and a rock of offense.[3]
They stumble over it because they are disobeying God's word, and to this they were also appointed.

You Are the True Israel

9 But you are *an elect race, a royal priesthood, a holy nation, a purchased people,*[4] *that you may show forth the virtues of Him* who has called you
10 out of darkness into his marvelous light—you who once were not a people, but now are the people of God; who were once without mercy, but now you have found mercy.

Two Natures Struggling Within

11 I beseech you, beloved, as pilgrims and exiles, to abstain from passions of the flesh that war upon
12 your souls. Let your manner of life before the Gentiles be honest; so that, although they are now slandering you as evil-doers, they may, by beholding your noble conduct, come to glorify God, in the day of visitation.

Obedience to Constituted Authority

13 Submit yourselves, for the Lord's sake, to every human authority; whether it be to the Emperor as
14 supreme ruler, or to governors as sent by him for the punishment of evil-doers and for the encouragement of well-doers. For it is the will of God that
15

[1] Isa. 28 : 16. [2] Isa. 8 : 14.
[3] Ps. 118 : 22. [4] Deut. 4 : 20.

by well-doing you should silence the ignorant talk
16 of foolish men. Live like free men; and yet do not
make your freedom a cloak for misconduct, but be
17 the slaves of God. Honor all men. Love the
brotherhood. Reverence God. Honor the Emperor.

Slaves May Illustrate the Gospel

18 Household slaves, submit yourselves to your
masters in all reverence; not only to the kind and
19 gentle, but also to the unreasonable. For it is an
acceptable thing to God, if from a sense of duty to
him, a man endures a wrong, even suffering un-
20 justly. For what credit is it if, when you are
struck for a fault, you take it patiently? But if
when you are doing well and suffer for it, you
always take it patiently, this is acceptable with God.

Called to Be Like Christ

21 For this is your calling; because Christ also
suffered for you, leaving you an example, so that
you should follow in his footsteps;
22 *He committed no sin,*
Neither was guile found in his mouth.[5]
23 He was reviled, and reviled not back. When he suf-
fered he never threatened but always committed
24 his cause to the One who judges rightly. He bore
our sins in his own body upon the tree, in order
that we might become dead to sins, and be alive
unto righteousness. By his wounds you have been
25 healed. For you were straying like lost sheep, but
you are now returned to the Shepherd and Guardian
of your souls.

[5] Isa. 53 : 9.

III

THE GOSPEL IN FAMILY RELATIONS

A Wife's Best Ornament

1 In the same way you wives must be submissive to
your own husbands; so that if some of them will
not believe the message, they may apart from the
message be won over by the behavior of their

2 wives, when they see how pure and reverent you are.
3 Your adornment ought not to be the outward adorn-
ment of plaited hair and golden jewels and the
4 wearing of beautiful dresses; but rather that hidden
personality of the heart, the imperishable ornament
of a quiet and gentle spirit, which in the sight of
5 God is indeed precious. For in this way in the
olden time the holy women also, who put their trust
in God, used to adorn themselves. They were ever
6 in submission to their own husbands; thus, for
example, Sarah obeyed Abraham, calling him lord.
And you are daughters of Sarah, if you do what
is right, and permit nothing to make you afraid.

A Husband's Duty

7 In the same way you husbands live with your
wives, according to knowledge, honoring your wife
as of the weaker sex, yet as an heir with yourself of
the grace of life; so that your prayers may not be
hindered.

Duties of All Christians

8 Finally, you should all be harmonious, sym-
pathetic, loving as brothers, tender-hearted, humble-
9 minded; not paying back evil for evil or abuse for
abuse, but on the contrary giving a blessing. Be-
cause for this you have been called—to inherit a
blessing.

10 *He who would love life and enjoy happy days,*
Let him keep his tongue from evil,
And his lips from speaking guile;
11 *Let him turn from evil and do good,*
Let him seek peace, and pursue it.
12 *For the eyes of the Lord are upon the righteous.*
And his ears are open to their cry;
But the face of the Lord is set against evil-doers.[1]

Consecrate Christ in Your Hearts

13 Yet who will harm you if you become zealous for
14 the good? But even if you should suffer in behalf
of righteousness, you are happy.

[1] Ps. 34 : 12-16.

Do not be afraid of their terror, neither be troubled.[2]

15 But consecrate Christ in your hearts, as Lord. Be always in readiness to make an answer to any one who asks you a reason for the hope that is within
16 you, yet with gentleness and reverence. See that you have a clear conscience, so that, although they speak of you as evil-doers, these libelers of your good Christian lives may be ashamed.

Christ's Example of Suffering

17 For it is better that you suffer for doing right,
18 if such be God's will, than for doing wrong; because Christ also once for all suffered for sins, the just for the unjust, that he might bring us to God. He was put to death in the flesh, but made
19 alive in spirit. (It was in spirit that he went and preached the Word to the spirits who were in prison,
20 who in old times had been disobedient, when God's longsuffering was waiting in the days of Noah, while an ark was building, in which a few persons—
21 eight in number—were saved by water.) Baptism, the counterpart of that, now saves you (not the washing off of the filth of the flesh, but the prayer for a good conscience toward God), through the
22 resurrection of Jesus Christ. He is gone into heaven, and is on the right hand of God; to Him angels and authorities and powers have been made subject.

[2] Isa. 8 : 8.

IV

VICTORIOUS LIVING IN THE POWER OF CHRIST

Christ Inspires to Fortitude and Purity

1 Since, then, Christ suffered in the flesh, do you also ever arm yourselves with the same mind (be-
2 cause he who has suffered in the flesh has done with sin), so that in future you may not spend your life in the flesh according to men's desires, but

3 in the will of God. For the time past of life may
suffice us to have worked the will of the Gentiles,
when we spent our life in lasciviousness, lusts, hard
drinking, revelry, banqueting, and abominable idol-
4 worship. They are astonished at this, that you do
not run into the same excesses of profligacy as they
5 do; and they speak evil of you. But they must
render account to Him who stands ready to judge
6 the living and the dead. The gospel was preached
for this cause to those who were dead also, that
they might be judged according to men in flesh,
but live according to God in spirit.

Live as if the End Were at Hand

7 But the end of all things is close at hand; so be
8 sober, watch and pray. Above everything have
fervent love to one another; for love veils a multi-
9 tude of sins. Be hospitable to one another, without
10 grudging. Whatever the gifts which each has re-
ceived, use them for one another, as good stewards
11 of the manifold grace of God. If any one preaches,
let him always preach as one who utters God's
truth; if any one serves another, let it be with the
strength which God supplies; so that in every way
God may be glorified through Jesus Christ, to whom
be glory and dominion for ever and ever, Amen.

It Is Glorious to Suffer for Christ

12 Do not think it strange, beloved, that a fiery
ordeal has come to test you, as though some sur-
13 prising thing had befallen you. But be glad in
the degree in which you share in the sufferings of
Christ; so that when his glory shall be revealed,
14 you too may be glad with triumphant gladness. If
you are being reproached for the name of Christ,
you are blessed, for the spirit of glory and of God
15 is resting upon you. But let none of you suffer
as a murderer, or as a thief, or as an evil-doer, or
16 as a spy upon other people's business. But if any
man is suffering as a Christian, let him not be
ashamed; but let him ever glorify God in this Name.
17 It is time for judgment to begin with the household

of God; and if it first begin with us, what shall be
the end of those who are disobedient to the gospel?
18 If the righteous man is scarcely saved, where shall
19 the ungodly and the sinner appear? So let those
who are suffering according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

V

EXHORTATIONS

Directions to Elders

1 Now to you who are presbyters I make this appeal; for I am myself a presbyter, and was a witness of the sufferings of Christ, and also a partaker
2 of the glory about to be revealed. Be shepherds to your flock of God; take charge of them willingly, and not through compulsion; not for filthy lucre, but
3 with a willing mind; not by way of lording it over your heritage, but by becoming examples to the flock.
4 Then, when the Chief Shepherd shall appear, you too will receive the fadeless wreath of glory.

Young Men Are Counseled Humility

5 You younger men must submit to the presbyters; and all of you must put on the garment of humility and serve one another, for

God resists the haughty,
But gives grace to the humble.[1]

6 So humble yourselves under God's mighty hand, so
7 that he may exalt you in due time. Cast all your care upon him, for he ever cares for you.

Endure Hardness

8 Be temperate, be vigilant; because your enemy, the devil, is prowling about like a roaring lion,
9 seeking whom he may devour. Resist him, standing firm in the faith, knowing well that the same afflictions are being accomplished in your brothers

[1] Isa. 57 : 15.

10 that are in the world. But the God of all grace,
who has called us by Christ Jesus to share his eter-
nal glory, will, after you have suffered a while,
make you perfect, stablish, strengthen, settle you.
11 His is the dominion forever and ever; Amen.

Greetings

12 By Sylvanus, a faithful brother of yours, as I
suppose, I have written you briefly, to comfort you,
and to testify that this is the true grace of God.
In this stand fast.
13 Your sister church in Babylon, elect with you,
sends you salutations, and so does Marcus, my son.
14 Salute one another with a kiss of love. Peace be
to you all who are in Christ Jesus.

PETER'S SECOND LETTER

Date: Date and place of writing uncertain.

Authenticity: The last book of the New Testament to win recognition. The evidence for it in the first three centuries is slight and scattered. Origen and Eusebius question its genuineness. It was only after long struggle that it became accepted as a part of Scripture.

One passage in it, 2 Peter 2 : 1-19, presents a very close resemblance to Jude 3–16.

Character: A warning against false teachers who combined libertinism with scepticism about the second coming.

II. PETER

I

BUILD ON THE SURE FOUNDATION

Salutation

1 Simon Peter, a slave and apostle of Jesus Christ,
to those who have obtained an equally precious
faith with us in the righteousness of our God and
2 Saviour Jesus Christ: Grace and peace be multi-
plied to you by the God and Father of Jesus our
Lord.

Privilege of Christian Life

3 For his power divine has granted to us every-
thing needful for life and godliness, through the
knowledge of him who called us by his own glory
4 and virtue. By these he has granted his promises
to us, precious and splendid; so that through them
you may become partners of the divine nature, now
that you have escaped the corruption that is in the
world through lust.

Orchestrate Your Virtues

5 For this very reason do your best to add to your
6 faith manliness, and to manliness knowledge, and
to knowledge self-control, and to self-control sted-
7 fastness, and to stedfastness piety, and to piety
brotherly love, and to brotherly love, love itself.
8 For if these virtues are yours in abounding measure,
they render you not idle nor unfruitful, until you
come into the full knowledge of our Lord Jesus
9 Christ. For the man who lacks these virtues is
blind, short-sighted, forgetful of his cleansing from
10 his old sins. So, brothers, take diligent care to make
your calling and election sure; for if you do this,
11 you will never stumble. For so the entrance into
the eternal kingdom of our Lord and Saviour Jesus
Christ will be richly supplied to you.

Memories of the Transfiguration

12 I shall therefore be always ready to remind you
of all this, even though you know it, and are firmly
13 founded in the truth which is with you. So I think
it right, as long as I am in this "tent," to rouse
14 you by way of reminding you, since I know that the
time for me to strike tent comes swiftly on, even
15 as our Lord Jesus Christ pointed out to me. So I
will do my best to enable you, even after my de-
parture, continually to call these things to mind.
16 For we were not following cunningly devised fables,
when we told you of the power and presence of
our Lord Jesus Christ, but we had been eye-wit-
17 nesses of his Majesty. For he did receive honor
and glory from God the Father, when there was
borne such a voice to him from the Majestic Glory,
This is my Son, my Beloved, in whom I delight;[1]
18 and this voice we ourselves heard, borne to us out
of heaven, when we were with him on the holy hill.
19 And so we possess the word of prophecy made yet
more sure. Unto this you do well to give heed as
to a lamp shining in a dark place, till the day dawns
20 and the morning star rises in your hearts. But
first be assured of this—that no prophecy of Scrip-
21 ture is of private interpretation. For no prophecy
was ever brought by the will of man; but moved by
the Holy Spirit, men spoke for God.

[1] Matt. 17 : 5.

II

WARNINGS AGAINST SEPARATING CHRISTIANITY AND ETHICS

False and Licentious Teachers

1 But there were false prophets, too, among the
people, just as among you also there will be false
teachers. These will secretly bring in destructive
sects, denying even the Master who bought them,
2 and bringing swift ruin upon themselves. Then
there will be many who will follow their immorality,

because of whom the Way of the Truth will be
3 maligned. In their covetousness, with cunning
words, they will make merchandise of you; those
whose doom has not been idle from of old, and whose
destruction has not been slumbering.

The Goodness and Severity of God

4 For if God did not spare angels when they sinned,
but cast them down to Tartarus, and committed
them to chains of darkness, and reserved them for
5 judgment; if he did not spare the ancient world,
but preserved Noah, a herald of righteousness, with
seven others, when he brought a flood upon an un-
6 godly world; if he condemned the cities of Sodom
and Gomorrah and reduced them to ashes, thus
holding them up as a warning to all who would live
7 ungodly; and if he delivered righteous Lot who was
8 worn out by the lascivious life of the wicked (for
that righteous man, living among them, tormented
his righteous soul in seeing and hearing, day after
9 day, their lawless deeds), then be sure that the
Lord knows how to deliver the godly out of tempta-
tion, and to keep the wicked (who are even now
enduring punishment) for the "Day of Judgment";
10 especially those who spend their lives following the
flesh in the lust of defilement, and in despising all
authority.

A Portrait of Lives Lived Unto the Flesh

Audacious and wilful, they feel no awe in railing
11 against dignities; even where angels, though sur-
passing them in strength and might, do not bring a
railing judgment against them before the Lord.
12 But these men, like irrational creatures, mere ani-
mals, born to be taken and destroyed, continually
rail about matters of which they know nothing. In
13 their corruption they will surely be destroyed, suf-
fering wrong as the wage of wrong which they have
done. These are men who count it pleasure to
carouse in open daylight; they are spots and blem-
ishes reveling in their deceit, even while they are
14 feasting with you. They have eyes full of harlots,

eyes that cannot stop sinning. They entice unsteady souls. Their heart is trained in greed. They are an accursed generation.

Following the Way of Balaam

15 They have forsaken the right way; they have lost
their way, and followed the road of Balaam, the
son of Beor, who loved the wages of wrong-doing.
16 He was, however, rebuked for his own transgres-
sion; a dumb ass spoke with a man's voice, and
17 stopped the madness of the prophet. Such men are
like waterless springs, or mists storm-driven; for
them the blackness of darkness has been reserved.
18 For speaking great swelling words of vanity, they
entangle, by their lasciviousness, in the lusts of the
flesh, those who are just about to escape from the
19 men that live in misconduct. They promise them
liberty, while they themselves are slaves of rotten-
ness! (For indeed a man is the slave of anything
20 which masters him.) For if, after having escaped
the pollutions of the world, through the knowledge
of our Lord and Saviour Jesus Christ, men are
again entangled in them and overpowered, their last
21 state is become worse than their first. Indeed it
would have been better for them not to have known
the Way of Righteousness, than, after knowing it, to
turn back from the holy command delivered to them.
22 In their case it has happened according to the true
proverb,

The dog returns again to his own vomit,[1] and

The sow, after washing, to her wallowing in the mire.

[1] Prov. 26 : 11.

III

THE GLORIOUS HOPE OF THE SECOND COMING

Though He Tarry, He Will Come

1 This is now my second letter to you, beloved.
In both of them I am stirring up your pure minds

2 by putting you in remembrance. I want you to
recollect the words that were foretold by the holy
prophets, and the command of your Lord and
3 Saviour, given you through your apostles. Know
this first, that mockers will come in the last days,
in their mockery, men who walk the way of their
4 own lusts and say,

"Where is the promise of His coming? For since
the day that our fathers fell asleep everything con-
tinues as it was from the beginning of the creation."
5 For they willingly ignore the fact that there were
heavens, from of old, and an earth formed out of
6 water and through water, by the word of God; and
that by the same means the world which then existed
7 was destroyed by a deluge of water. But the
heavens and earth that now are, by the same word
of God, have been reserved for fire, and are being
kept for the Day of Judgment, and for the destruc-
tion of ungodly men.

The Day of the Lord

8 Do not forget this one thing, beloved, that one
day is with the Lord as a thousand years, and a
9 thousand years as one day. The Lord does not
loiter over his promise, as some men esteem loiter-
ing; but he is longsuffering toward you, not pur-
posing that any should perish, but that all should
10 pass on to repentance. But the Day of the Lord
will come like a thief; and on that Day the heavens
will vanish with a crash, the heavenly bodies will
melt with fervent heat, and the earth and all its
11 works will be burned up. Now since all things
are in the process of dissolution, what kind of
men ought you to be, in all holy living and piety;
12 while you look for and hasten the coming of the
Day of God. At its coming the heavens, being on
fire, will be dissolved, and the heavenly bodies
13 will melt with fervent heat. But according to
his promise, we are looking for new heavens and
a new earth, in which righteousness makes her
dwelling.

Be Prepared for the Day

14 And so, beloved, since you are looking for these
things, continually give diligence that you may be
found in peace, unspotted and blameless in his sight.
15 Regard our Lord's longsuffering as salvation; even
as our dear brother Paul also wrote to you, accord-
16 ing to the wisdom given to him. It is the same in
all his letters when he speaks of these things. There
are indeed some things in his letters hard to under-
stand, which the ignorant and the shifty wrest, as
also they do the other Scriptures, to their own
17 destruction. Do you therefore, beloved, because you
know these things beforehand, be on your guard
lest you be led astray by the error of the wicked,
18 and so fall from your own stedfastness. But grow
continually in the grace and knowledge of our Lord
and Saviour Jesus Christ. To Him be the glory
both now and unto the Day of Eternity, Amen.

FIRST LETTER
OF
JOHN

Date: This letter was written from Ephesus, according to ancient tradition, late in the first century.

Author: Its author is John, the author of the Fourth Gospel, as is evidenced by its style and thought.

Purpose: The purpose of the letter is to correct certain popular errors regarding the person and work of Christ. It is an assertion of first hand knowledge of God's supreme Word to man in the incarnate Christ.

Its key-words are "know," "light," "love," "death," and "world."

Its sphere is in the immediate, intuitive, and self-evidencing power of truth.

I. JOHN

I

THE LIFE ETERNAL

We Ourselves Have Known the Logos of Life

1 It is of what has existed from the beginning, of
what we have listened to, of what we have seen
with our own eyes, of what we have witnessed and
touched with our own hands, it is concerning the
2 Logos of Life that we are now writing. And the
Life was made visible, and we have seen it and
are bearing witness, and are bringing you word
of that Eternal Life which was face to face with
3 the Father and was made visible to us. It is what
we have seen and heard that we are announcing
to you, in order that you also may have partnership
with us; and our partnership is with the Father and
4 with his Son, Jesus Christ. And we are writing all
this to you that our joy may be complete.

This Is the Message

5 This, then, is the message that we have heard
from him, and are announcing to you, that God is
6 light, and no darkness whatever is in him. If we
say,
"We have partnership with Him,"
when we are passing our life in the darkness, we
7 are lying and are not doing the truth. But if we
are passing our life in the light, as he is in the
light, we ever have partnership with one another,
and the blood of Jesus Christ is cleansing us from
8 every sin. If we say,
"We have no sin,"

we are deceiving ourselves and the truth is not in
9 us. But if we confess our sins, faithful is he and
just to forgive us our sins, and to cleanse us from
10 all wrong-doing. If we say,
"We have not sinned,"
we are making him a liar, and his word is not in us.

II

A PASSING AND AN ABIDING GLORY

The Test of Love Is Obedience

1 My children, I am writing this to you that you
may not continue to sin; but if any one sin, we ever
have a Comforter before the Father, Jesus Christ
2 the Righteous. And he is the propitiation for our
sins, and not for ours only, but also for those of
the whole world.

Knowing by Obeying

3 This is how we may know that we have come to
know Him, by always keeping his commandments.
4 He who says,
"I know Him,"
but does not continue obeying his commandments,
5 is a liar, and the truth is not in him; but if any
man obey his word, in him truly is the love of God
made perfect. By this we come to know that we
6 are in him: he who says he "remains in him"
ought to spend his life as he spent his.

An Old, New Commandment

7 Beloved, I am not writing a new commandment
to you, nay, an old commandment, which you have
had from the beginning. That old commandment is
8 the message to which you have listened. Yet again it
is a new commandment which I am writing to you,
which is true in him and in you; because the dark-
ness is passing away, and the true light is already
9 shining. He who says he is in the light, and
hates his brother, is in darkness even until now.

10 But he who loves his brother is abiding in the light,
11 and in it there is no cause of stumbling. But he who hates his brother is in the darkness, and is spending his life in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

Love Not the World

12 I am writing to you, little children, because your
13 sins are forgiven you for his name's sake. I am writing to you, fathers, because you have come to know him who is from the beginning. I am writing to you, young men, because you have fully overcome the Evil One. I have written to you, little children, because you have learned to know
14 the Father. I have written to you, fathers, because you have learned to know him who is from the beginning. I have written to you, young men, because you are strong, and the word of God is abiding in you, and you have fully overcome the Evil
15 One. Love not the world, neither the things that are in the world. If any man love the world, the
16 love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the proud glory of life, is not from the
17 Father, but from the world; and the world and its lusts are passing away, but he who ever does the will of God abides forever.

The Antichrists

18 My children, this is the last hour, and as you have heard that an antichrist was coming, and now many antichrists are already risen, whence we may
19 know that it is the last hour. They came forth from us, but they did not belong to us. If they had belonged to us they would certainly have remained with us, but they went out that they might be
20 manifest that they all are not of us. Now you have an anointing from the Holy One, and you
21 know all things. I am not writing to you because you do not know the truth, but because you do know
22 it, and know that no lie is of the truth. Who is

the liar if not the man who denies that Jesus is the Christ? This is the Antichrist, even he who disowns the Father and the Son.

Abide in the Father and the Son

23 Whoever denies the Son, the same has not the Father; but he who confesses the Son has the Father also. As for you, let what you have heard
24 from the beginning abide in you. If what you have heard from the beginning is abiding in you, you also will ever abide in the Son and in the Father.
25 And this is the promise which he has promised to us, even life eternal.

The Unction from the Highest

26 I have written this to you concerning those who
27 would lead you astray. As to you, the unction you received from him remains ever in you, and you need no teaching from any one. But since his unction teaches you concerning all things and is true, and is no lie, abide continually in him, as it has taught
28 you to do. And now continue to abide in him, my children, so that when he shall appear we may have cheerful confidence and not be ashamed before him
29 at his coming. If you know that he is righteous, you know also that every one who habitually practises righteousness has been born of him.

III

PRIVILEGES AND DUTIES OF GOD'S CHILDREN

Behold What Manner of Love

1 Behold what manner of love the Father has given us in allowing us to be called "Children of God"! And that is what we are. For this reason the world does not recognize us, because it did not
2 know him. We are God's children now, beloved; what we shall be has never yet been made manifest. But we know that when he is manifested we shall be

3 like him; for we shall see him even as he is. And
every one who is holding this hope in him is purify-
4 ing himself, even as he is pure. Every one who
commits sin commits also lawlessness. Sin is law-
5 lessness. And you know that he was manifested to
take away sins; and in him is no sin.

The Child of God Can Not Live in Sin

6 Whoever continually abides in him does not habit-
ually sin; whoever lives in sin has not seen him, nor
7 come to know him. My children, let no one deceive
you; he who is working righteousness is righteous,
8 just as he is righteous. He who is committing sin is
of the devil, because from the beginning the devil is
sinning. It was for this cause that the Son of
God was manifested, that he might destroy the
9 works of the devil. Whoever is a child of God can-
not go on sinning, because his seed is abiding in
him; and he cannot go on sinning because he is a
10 child of God. In this the children of God are mani-
fest, and the children of the devil; for every one
who does not work righteousness is not a child of
God, nor is he who does not love his brother.
11 For this is the message that you have listened to
from the beginning,

"WE ARE TO LOVE ONE ANOTHER."

Migrating from the Cain Country to the Abel Country

12 We are not to be like Cain, who belonged to the
Evil One, and murdered his brother. And why did
he murder him? It was because his own deeds
13 were evil, and his brother's, righteous. Do not
wonder, brothers, if the world continues to hate you.
14 We know that we have migrated, out of death into
life, because we love our brothers. He who has no
15 love is abiding in death. Every one who is hating
his brother is a murderer, and you know that no
16 murderer has eternal life abiding in him. By this
we learn to know love, because he laid down his life
for us; so we ought to lay down our lives for our
brothers.

The Proof of Love

17 But whoever has this world's goods, and beholds
his brother in need, and shuts up his heart against
him, how can the love of God continue to abide in
18 him? My children, let us not love in word nor in
19 talk, but in deed and in truth. By this we shall
come to know that we are really of the truth, and
20 shall persuade our heart in his presence whenever
our heart condemns us, because God is greater than
21 our heart and knows all things. Beloved, if our
heart condemn us not, we have confidence toward
22 God, and whatever we ask we are receiving from
him, because we are keeping his commandments and
doing those things that are pleasing in his sight.
23 His commandment is this, that we should believe
in the name of his Son, Jesus Christ, and love one
24 another as he has commanded us to do. He who
keeps his commandments is abiding in Him, and
Christ in him. By this we know that Christ is
abiding in us, by the Spirit which he has given us.

IV

THE GREAT GOD IS LOVE

The Spirit of Truth and the Spirit of Error

1 Do not believe every spirit, beloved, but test the
spirits to see whether they are of God; for many
2 false prophets are gone out into the world. By this
you know the Spirit of God; every spirit that con-
fesses that Jesus Christ is come in the flesh is from
3 God; and every spirit which confesses him not, is
not from God. And this is that spirit of Antichrist
of which you have heard that it is coming, and that
4 now it is already in the world. My little children,
you are of God and have conquered them; because
he that is within you is greater than he that is
5 in the world. They are of the world, and for this
reason they speak as of the world, and the world

6 listens to them. But you are of God. He who is beginning to know God listens to us; he who is not of God does not listen to us. By this we may distinguish the spirit of truth from the spirit of error.

"Love Carries Its Own Passport"

7 Beloved, let us love one another; for love is of God; and every one that loves is a child of God.
8 He who does not love, does not know God; for God
9 is love. In this was the love of God clearly shown toward us, by his sending his only Son into the
10 world, so that we might live through him. In this is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.
11 If God so loved us, beloved, we also ought to love
12 one another. No man has ever gazed on God; but if we love one another, God ever abides in us, and
13 his love is perfected in us. By this we come to know that we are abiding in him, and he in us, be-
14 cause he has given us of his Spirit; and we have beheld and do testify that the Father has sent the Son to be the Saviour of the world.

We Love Because He Loves

15 If any man confesses that
"Jesus is the Son of God,"
16 God is abiding in that man, and he in God. And we do know and have believed the love which God has for us. God is love; and he who is abiding in love is abiding in God, and God is abiding in him.
17 In this is love made perfect with us, so that we may have cheerful confidence in the Day of Judgment, because we are living in this world as He lives.
18 Fear does not exist in love; but love, when it is perfect, drives out fear. For fear has always tor-
ment, and he who has fear is not yet perfected in
19, 20 love. We love because He loved us first. If any one says,
"I love God,"
and yet hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot

21 possibly love God, whom he has not seen. And we have this command from God:

HE WHO LOVES GOD IS TO LOVE HIS BROTHER ALSO.[1]

[1] John 15 : 12.

V

THE VICTORY THAT OVERCOMES THE WORLD

The Proof that We Love God

1 Every one who believes that Jesus is the Christ is a child of God; and every one who loves the Father,
2 loves him also who is the Father's Child. By this we know that we love the children of God, when we
3 love God and obey his commandments. For love to God means obeying his commandments; and his
4 commandments are not irksome. For whoever is a child of God is overcoming the world; and our faith is the victory that has overcome the world.
5 And who is the one that is overcoming the world if not the man who believes that Jesus is the Son of God?

6 Jesus Christ is he who came by water and blood, not by the water only, but by the water and by the blood. The Spirit is he who bears testimony, be-
7 cause the Spirit is the truth. For there are three
8 who bear testimony, the Spirit, and the water, and
9 the blood; and the three are one. If we accept men's testimony, the testimony of God is greater; for this is the testimony of God, that he has borne testimony
10 concerning his Son. He who believes on the Son of God has the testimony in himself. He who does not believe God, has made him a liar, because he has not believed in the testimony that God has borne
11 concerning his Son. And the testimony is this,

"God has given us eternal life, and this life is in his Son."

12 He who has the Son has the life; he who has not the Son of God has not the life.

Purpose of the Letter

13 I have written these words to you so that you
may know that you have eternal life, you who be-
14 lieve in the name of the Son of God. Now the con-
fidence which we have in him is this, that he listens
to us whenever we ask anything that is in accor-
15 dance with his will. And if we know that he is listen-
ing to us in whatever we are asking, we know that
we obtain the petitions which we have made to him.
16 If any one sees his brother committing a sin that is
not deadly, he shall ask, and God will give him life,
for any one who is not committing a deadly sin.
There is a deadly sin; concerning that I do not say
17 that he should pray. All unrighteousness is sin; and
there is sin that is not deadly.

Live As Those Who Know God

18 We know that whoever is a child of God is not
habitually committing sin; but he who is God's child
guards himself, and the Evil One never touches him.
19 We know that we are of God, and the whole world
20 is lying in the Evil One. And we know that the
Son of God is come, and has granted us an under-
standing, so that we may come to know him who
is true. And we are in him who is true, even in his
Son Jesus Christ. He is the true God, and life
21 eternal. My little children, guard yourselves from
idols.

SECOND LETTER
OF
JOHN

Address: A letter to a Christian lady, or it may b
to a Christian church.

Date: Date and place unknown.

Writer: The apostle John.

Contents: Letter contains an appeal for an exhibitio
of Christian love, and a warning agains
false teachers.

II. JOHN

Salutation

1 The Elder to the Elect Lady and her children,
whom I love in truth, and not only I, but also all
2 those who have come to know the truth. I love you
for the sake of the truth which is abiding in us
3 and will be with us forever. Grace, mercy, and
peace will be with us from God the Father, and
from Jesus Christ the Father's Son, in truth and
love.

Let Us Love One Another

4 I am greatly rejoiced to find some of your chil-
dren leading their lives in truth, even as we re-
5 ceived commandment from the Father. And now
I am entreating you, Lady, not as though I were
writing some new commandment to you, but one
which we have had from the beginning, let us love
6 one another. And this is love, that we should lead
our lives according to his commandments. This is
the commandment, even as you heard from the be-
ginning, that you should pass your life in love.

Warning Against False Teachers

7 I say this because many deceivers are gone forth
into the world, those who deny the coming of Jesus
Christ in the flesh. This is the deceiver and the
8 Antichrist. Watch yourselves, that you do not lose
what we have wrought, but that you receive a full
9 reward. Whoever is going ahead, and is not abid-
ing in the teachings of Christ, does not possess
God; but he who is abiding in the teaching possesses
10 both the Father and the Son. If any one comes to
you and does not bring this teaching, do not receive
him into your house, nor give him any greeting.

11 For the man who greets him shares in his wicked
work.

Greetings and Farewell

12 I have many things to write to you, but I would
not write them with paper and ink. I hope to
come to you and to talk with you face to face, so
that your joy may be full.

13 The children of your elect sister send you greeting.

THIRD LETTER
OF
JOHN

Date: Date and place unknown.

Author: The apostle John.

Characteristics: Sent to a friend, Gaius.
Contains commendation for Christian hospitality to missionaries, a warning against a place-hunter, Diotrephes, and commendation of Demetrius.

III. JOHN

Greeting

1 The Elder to the beloved Gaius,
whom I love in the truth.

Prayer

2 I pray that you may prosper, beloved, in every
way, and be in good health, even as your soul is
3 prospering. For I was glad when brothers came
and bore testimony to your truth, as indeed you are
4 passing your life in truth. I have no greater joy
than this, to hear that my children are passing
their lives in the truth.

Commendation

5 You are acting faithfully, beloved, in whatever
you are doing for the brothers and the strangers.
6 They have borne testimony to your love before the
church. You will do well to speed them on their
7 way worthily of God; since for the sake of the
Name they have started out, taking nothing from
8 the Gentiles. Hence we ought to support such, so
that we may become fellow workers for the truth.

Diotrephes, the Place-hunter

9 I have written somewhat to the church; but
Diotrephes, who loves to take the lead among them,
10 does not receive me. So then when I come I will
recall to mind the deeds which he is doing, prating
against me with wicked words. Not satisfied with
that, he refuses to receive the brothers, forbids
those that would receive them, and excommunicates
11 them from the church. Do not imitate what is evil,
beloved, but that which is good. He who does good
is of God: he who does evil has never gazed on God.

Demetrius' Good Record

12 All men bear testimony to Demetrius, and so does the truth itself. I also bear testimony to him; and you know that my testimony is true.

Farewell Greetings

13 I have a great deal to write to you, but I do not
14 want to write to you with pen and ink. I am hoping soon to see you, and then we shall talk face to face.

Peace be to you! The friends send their salutation.

Salute the friends by name.

JUDE'S LETTER

Date: Date and place of writing uncertain.

Author: Jude, the brother of James, and so of Jesus.
He is not one of the apostles.

Characteristics: It is apparently addressed to Jewish Christians who were using their freedom from the law as an occasion for immorality.
The letter has many resemblances to Peter's second letter.

JUDE'S LETTER

Greeting

1 Jude, a slave of Jesus Christ, and a brother of James:

To those who are in God, the Father beloved, kept
2 for Jesus Christ, and called. May mercy and peace and love be multiplied to you.

Aim of the Letter

3 Beloved, although I was making all haste to write to you in regard to our common salvation, I am compelled to write you an appeal to defend the
4 faith once for all committed to the saints. For certain men have crept in stealthily—men predestined in ancient prophecies for this condemnation—impious ones! They pervert the grace of our God into licentiousness, and deny Jesus Christ, our sole Master and Lord.

Certain Doom of Sensualists

5 I wish to remind you of what you already know right well, that although the Lord once saved a people out of the land of Egypt, he afterward de-
6 stroyed those who did not believe; while the angels who did not keep their first domain but left their proper abode, are held by him in blank darkness, in everlasting chains, in preparation for the judgment
7 of the Great Day. So also Sodom and Gomorrah and the near-by cities which in like manner glutted themselves in sensuality and unnatural vice, are exhibited as a warning of the eternal fire, in the
8 punishment they undergo. Yet in just the same way these dreamers also defile the flesh, while they set at naught dominion and scoff at dignities.

Illustrations from Old Testament

9 But Michael, the Archangel, when in contending
with the devil, he was disputing about the body of
Moses, did not dare to pronounce sentence for
10 blasphemy, but said, "The Lord rebuke you." Yet
these men blaspheme about matters of which they
know nothing, while they use such things as they
do understand by instinct (like the animals who
11 have no reason) for their own destruction. Alas
for them! They have walked in the path of Cain;
for the sake of gain they have rushed headlong into
Balaam's error, and have perished in Korah's re-
bellion.
12 These are they who are stains upon your love-
feasts; when they feast sumptuously without
scruple, looking after none but themselves. They
are clouds without water, driven along by the
winds; trees of autumn, fruitless, doubly dead, torn
13 up by the roots, wild waves of the sea, foaming out
their own shame; wandering stars, for whom is
reserved the blackness of darkness forever.
14 It was to these, too, that Enoch, the "seventh
in descent from Adam," prophesied, saying,
"Lo! the Lord is come with myriads of his saints,
15 *to execute judgment upon all, and to convict all the*
ungodly of all the ungodly deeds which in their un-
godliness they have committed; and of all the hard
things which they have spoken against Him, un-
godly sinners that they are!" [1]
16 For these are murmurers, always complaining. They
always go where their passions lead, and their
mouth speaks great swelling words, while they pay
court to men for the sake of the advantage they
can get.

"Christian, Walk Carefully"

17 But as for you, dearly beloved, remember the
words spoken before by the apostles of our Lord
18 Jesus Christ, how they used to say to you,

[1] Deut. 33 : 2; Zech. 14 : 5.

"In the last times there will be scoffers who will
be led only by their godless passions."
19 These are the men, sensual and unspiritual, who
20 cause divisions. But you, beloved, continually build-
ing yourselves up on your most holy faith, and
21 ever praying in the Holy Spirit, must keep your-
selves in the love of God, while waiting for the
mercy of our Lord Jesus Christ, which ends in life
22 eternal. Pity some who are wavering, and save
23 by dragging them out of the fire; others pity, but
with caution, hating even the garment spotted by
the flesh.

Benediction

24 Now unto Him who has power to guard you from
stumbling, and to make you stand in the presence
25 of his glory, faultless and exultant, to the only
God, our Saviour, through Jesus Christ our Lord,
be ascribed glory, majesty, might, and authority, as
it was before time began, is now, and ever shall
be to all the ages. Amen.

THE REVELATION OF JOHN

Date: Perhaps during the reign of Nero, perhaps during that of Domitian.

Author: By well-established tradition, the apostle John.

Characteristics: The book is an Apocalypse, or "unveiling," a symbolic vision which in turn breaks into seven visions. Its imagery is symbol rather than emblem; hence it does not lend itself to pictorial representation.

Interpretation: The interpretation of John's vision or apocalypse has been a battle-ground for centuries. There are at least four principal schools of interpretation: (1) Præterist; (2) Historic; (3) Futurist; (4) Spiritual. The first interprets the vision as having reference to episodes in Jewish and Christian history up to the fall of Jerusalem and the fall of Rome; the second, that we have here in vision the entire course of all the centuries of the Christian era; the third postpones the significance of the vision to the events accompanying the second coming of Christ; the fourth holds that in sign and symbol we have the never-ending conflict between good and evil portrayed.

The book was evidently intended to encourage sorely persecuted Christians to believe in the ultimate sure triumph of God and of goodness.

THE REVELATION OF JOHN

1 THE UNVEILING [APOCALYPSE] OF JESUS CHRIST

which God gave him to show to his slaves the things which must soon come to pass; and he sent and
2 made it known by his angel to his slave John. He bore witness of the Word of God, and of the testimony of Jesus Christ, even of all the things that he saw.

First Beatitude

3 Blessed is he who reads, and they who hear the words of the prophecy, and keep what is written in it.

FOR THE CRISIS IS AT HAND.

PROLOGUE

THE MESSAGE TO THE SEVEN CHURCHES

Salutation

4 From John to the seven churches that are in
Asia [the Roman Province]: Grace to you, and
peace from Him that is and was and is to be, and
from the Seven Spirits that are before his throne,
5 and from Jesus Christ, the faithful witness, the
firstborn of the dead, and the Ruler of the kings
of the earth. To Him who loves us and has loosed
6 us from our sins in his own blood; and has made
us to be a kingdom of priests unto his God and
Father; to him be the glory and the dominion for-
ever and ever, Amen.
7 Behold, he is about to come among the clouds;
and every eye will see him, even those who pierced
him, and all the tribes of the earth will mourn
over him. So shall it be, Amen.
8 "I am the Alpha and the Omega,"
says the Lord God, who is, and who was, and who
is to come, the Almighty.

John Narrates His Vision

9 I, John, who am your brother and who share with
you in the woes and kingdom and stedfastness of
Jesus, found myself in the island called Patmos, for
the sake of the word of God and the testimony of
10 Jesus. I was in the Spirit on the Lord's day, and
I heard a loud voice behind me, like a trumpet,
11 saying,
"Write in a book what you see, and send it to
the seven churches; to Ephesus and to Smyrna and
to Pergamum and to Thyatira and Sardis and Phila-
delphia and Laodicea."

The Vision of Christ

12 And I turned to see the Voice which was speaking
to me, and as I turned I saw seven golden candle-
13 sticks; and in the midst of the candlesticks One

like to a son of man, clothed with a robe down
to the feet, and with a golden girdle round his
14 breast. His head and his hair were as white as
wool, as white as snow; his eyes were like a flame
15 of fire, and his feet like burnished brass, as if
molten in a furnace; and his voice like the voice of
16 many waters. In his right hand he held seven
stars; and out of his mouth went a sharp, two-
edged sword, and his face was as the sun shining
in his strength.

John Receives His Commission

17 When I saw him, I fell at his feet as one dead.
And he laid his right hand upon me, saying:
"Fear not; I am the first and the last, and the
18 Living One. I was dead, and behold, I am alive
forevermore; and hold the keys of death and of
19 Hades. So write the things which you saw, and
the things which are, and the things that will
20 come to pass hereafter. The mystery of the seven
stars which you saw in my right hand, and the
seven golden candlesticks, is this: The seven stars
are the angels of the seven churches, and the seven
candlesticks are the seven churches."

II

MESSAGES TO THE SEVEN CHURCHES

Salutation to the Backsliding Church

1 To the angel of the Church in Ephesus, write:
These are the words of Him who holds the seven
stars in his right hand, and who walks among the
seven golden candlesticks:

Commendation

2 I know your works and your toil and stedfast-
ness, and that you cannot endure evil men, and that
you tested those who called themselves apostles,
though they are not, and how you found them false.

3 You are holding fast, and have borne up for my
name's sake, and have not grown weary.

Rebuke

4 But I have this against you, that you have left
5 your first love. Remember whence you have fallen
and turn again, and do your first works. Other-
wise I am coming to you, and will remove your
6 candlestick out of its place, unless you repent. But
this you have, that you hate the works of the
Nicolaitans, which I hate.

First Overcome

7 He who has an ear, let him listen to what the
Spirit is saying to the churches. To him that over-
comes, to him will I give to eat from the tree of
life which is in the garden of God.

Salutation to the Heroic Church

8 And unto the angel of the Church in Smyrna,
write: These are the words of the First and the
Last, he who died and has returned to life:

Commendation

9 I know your persecution and your poverty—but
you are rich! I know the reviling of those who say
that they themselves are Jews, when they are not,
10 but are a synagogue of Satan. Fear not what you
are about to suffer! Behold, the devil is indeed go-
ing to put some of you in prison, that you may be
tested, and you will have persecution for ten days.
Be faithful even unto death, and I will give you the
crown of life.

Second Overcome

11 Let him who has ears, listen to what the Spirit is
saying to the churches: He that overcomes shall not
be hurt of the second death.

Salutation to the Worldly Church

12 And to the angel of the Church in Pergamum,
write:

These are the words of Him who holds the sharp two-edged sword:

Commendation

13 I know where you dwell, where the throne of Satan is; and yet you are holding fast my name, and you have not denied my faith, even in the days of Antipas, my witness, my faithful one, who was slain among you, where Satan has his dwelling.

Rebuke

14 But I have a few things against you, because you have there some who hold to the teaching of Balaam, who taught Balak to put a stumbling-block before the sons of Israel, to eat food offered to idols, and
15 to practise immorality. So you have also some
16 who hold the teaching of the Nicolaitans. Repent; if you do not I will very soon come to you, and will make war upon them with the sword of my mouth.

Third Overcome

17 He who has ears, let him listen to what the Spirit is saying to the churches. To him that overcomes I will give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no man knows, but he that receives it.

Salutation to the Lax Church

18 And to the angel of the Church in Thyatira, write: These are the words of the Son of God, who has his eyes like a flame of fire, and his feet like burnished brass:

Commendation

19 I know your works and your love and faith and service and endurance; I know that your last works are more than the first.

Rebuke

20 But I have this against you, that you are tolerating that woman Jezebel, who calls herself a prophetess, and she is teaching and leading my slaves

astray, leading them to practise immorality, and to
21 eat food which has been sacrificed to idols. I have
given her time for repentance; but she is deter-
22 mined not to turn from her immorality. Behold, I
will lay her on a sick bed, and bring great distress
upon those who have committed adultery with her,
23 unless they turn away from her works. And more-
over, her children will I kill with pestilence. And
all the churches shall know that I am he who
searches the hearts and souls of men. I will give
24 to each of you according to his works. But to the
rest of you in Thyatira, those who do not hold his
teaching, and who do not know the "deep things"
of Satan (as they call them), I say that I am im-
25 posing upon you no fresh burden; only hold fast
what you have till I come.

Fourth Overcome

26 To him that overcomes and perseveres in my
works to the end, will I give authority over the
27 nations. And he shall shepherd them with a rod
of iron, shattering them like earthen vessels (as I
28 myself have received from my Father), and I will
give him the Morning Star."
29 Let him who has an ear, listen to what the Spirit
is saying to the churches.

III

MESSAGE TO THE SEVEN CHURCHES, CONTINUED

Salutation to the Dead Church

1 To the angel of the Church at Sardis, write:
These things says He who has the seven Spirits
of God and the seven stars:

Rebuke

I know your works, that you have the name of
2 being alive, but are really dead. Be continually on

the watch, and establish the things that remain
which were ready to die. For I have not found
3 your works perfected before my God. Call to mind
then, what you have received and heard, and hold
to it, and repent. Unless you are on the watch, I
will come as a thief, and you will never know at
4 what hour I am coming upon you. Yet you have
a few names in Sardis that have not defiled their
garments; and they shall walk with me in white,
for they are worthy.

Fifth Overcome

5 He who overcomes shall thus be clad in white
raiment; and I will in no wise blot out his name
from the book of life, and I will own his name be-
fore my Father, and before his angels.
6 Let him who has an ear, listen to what the Spirit
is saying to the churches.

Salutation to the Obedient Church

7 Write also to the angel of the Church in Phila-
delphia:
These things says He who is holy, he who is true,
he who has the key of David, he who opens, and no
one shall shut; and who shuts, and no one opens:

Commendation

8 I know your works. Lo, I have set before you
an open door, which none can shut; for though you
have only a little strength, you have kept my word,
9 and have not denied my name. Behold, I am mak-
ing those of the synagogue of Satan, those who say
they are Jews, but are not, but are lying; behold, I
will make them to come, and bow in reverence be-
fore your feet, and to know that I have loved you.
10 Because you have kept the word of my patience, I
also will keep you from that hour of trial which is
about to come upon the whole inhabited earth, to
11 test those who dwell on the earth. I am coming
quickly. Hold fast what you have, that no one may
take your crown.

Sixth Overcome

12 He that overcomes, I will make him a pillar in
the temple of my God; and he shall go out from i
nevermore. And I will write upon him the name
of my God, and the name of the city of my God
the new Jerusalem, which is coming down from my
God out of heaven, and my own new name.
13 He that has an ear, let him listen to what the
Spirit is saying to the churches.

Salutation to the Lukewarm Church

14 To the angel of the Church in Laodicea, write:
These things says the Amen, the witness, faith-
ful and true, the beginning of the creation of God

Reproof

15 I know your works, that you are neither hot nor
16 cold. Would that you were either cold or hot. So
because you are lukewarm, and neither hot nor
cold, I am about to spew you out of my mouth
17 For you keep saying, "I am rich, and have become
wealthy, and have need of nothing," and do not
know that you are the wretched one, and pitiable
18 and beggared and blind and naked. I advise you
to buy of me gold refined by fire, that you may
become rich; and white raiment to clothe yourself
so that the shame of your nakedness may not be
made manifest; and eye-salve to anoint your eyes
19 in order that you may see. All whom I love I re
prove and discipline; therefore be full of zeal and
20 repent. Behold, I am standing at the door and
knocking! If any one listens to my voice, and opens
the door, I will come to him, and sup with him, and
he with me.

Seventh Overcome

21 To him who overcomes, I will grant to sit down
with me on my throne, as I myself have overcome
and have taken my seat with my Father on his
throne.
22 Let any one who has an ear listen to what the
Spirit is saying to the churches.

IV

I. THE VISION OF THE SEVEN SEALS AND OF THE LAMB

1 After this, in my vision, I saw a door opened in heaven! And the first voice that I heard speaking with me was like a trumpet, saying,
"Come up hither, and I will show you the things that must come to pass hereafter."

The Throne of God

2 Immediately I was in the Spirit; and behold there stood a throne in heaven, and upon the throne
3 One sat; and he who sat was in appearance like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look
4 upon. And round about the throne were four and twenty thrones; and upon these thrones I saw four and twenty Elders seated, who were clothed in white raiment, with golden crowns upon their heads.
5 From the throne issued lightning and voices and thunders. Seven blazing lamps were burning before the throne; these are the seven Spirits of
6 God. And in front of the throne as it seemed, a glassy sea like crystal; and in the midst of the throne and encircling it are four Living Creatures, full of eyes before and behind.

The Living Creatures

7 The first creature was like a lion, and the second like a calf, and the third creature had a face like a man's, and the fourth creature was like an eagle
8 flying. And the four Living Creatures, each one with six wings, are full of eyes round about and within; day and night they are chanting ceaselessly,
"Holy, holy, holy is the Lord God, the Almighty.
Who was, and who is, and who is to come."
9 And whenever the Living Creatures give glory and honor and thanks to Him who sits on the throne,
10 to Him who lives forever and ever, the four and twenty Elders fall down before Him who sits on

the throne, and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

11 "Worthy art thou, our Lord and our God,
To receive the glory and the honor and the power;
For thou didst create all things,
And because of thy will they came into being
And were created."

V

THE LAMB OPENS THE BOOK WHILE THE ANGELS SING

The First Vision Continued

The Sealed Book of the Future

1 Then I saw lying upon the right hand of Him who sat upon the throne, a book written within and on
2 the back, close sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose its seals."
3 And no one in the heavens or on the earth, or under the earth, was able to open the book, or to look into
4 it. So I began to weep bitterly because no one was found worthy to open the book, or to look into it.
5 But one of the Elders said to me:
"Do not weep! Behold, the Lion of the tribe of Judah, the Root of David, has conquered, and so can open the book with its seven seals."

The Lion Is a Lamb

6 Then I beheld a Lamb standing as if slain in the midst of the throne and of the four Living Creatures, and in the midst of the Elders. He had seven horns and seven eyes (which are the seven Spirits of God, sent forth into all the earth).
7 And he went, and now he has taken the book out of the right hand of Him who was seated on the
8 throne. When he took the book, the four Living Creatures and the four and twenty Elders fell down before the Lamb. And each had a harp and golden

bowls full of incense, which are the prayers of the
9 saints. And they sang a new song, saying,
"Worthy art thou to take the book
And to open its seals;
For thou wast slain and didst ransom for God
Men out of every tribe and tongue and people
and nation;
10 Thou hast made them kings and priests unto our
God,
And they shall reign on earth."

The Glorious Anthem

11 Then I looked and heard a voice of many angels
encircling the throne and a voice of the Living
Creatures and of the Elders; and the number of
them was ten thousand times ten thousand, and
12 thousands of thousands, singing aloud,
"Worthy is the Lamb who has been slain,
To receive power and riches and wisdom
And might and honor and glory and blessing."
13 And I heard every created thing that is in heaven,
or on earth, or beneath the earth, or on the sea, and
all things that are in them, saying,
"To Him who sits on the throne,
And to the Lamb,
Be the blessing and the honor,
And the glory and the power,
Forever and ever!"
14 And the four Living Creatures kept saying,
"Amen!" And the Elders fell down and worshiped.

VI

II. VISION OF THE FOUR HORSES AND OF JUDGMENT

The Four Horses Summoned: 1. The White Horse, the Gospel

1 And I saw, when the Lamb opened one of the
seven seals, and I heard one of the four Living
Creatures say, with a voice like thunder,
"Come!"

2 And I saw, and lo, a white horse, and he who sat
on him had a bow; and there was given him a
crown; and he went forth conquering, and to con-
quer.

2. The Red Horse, War

3 And when he opened the second seal, I heard
the second Living Creature say,
"Come!"
4 And another horse came forth, a red horse. To him
who sat on it, it was allowed to take peace from the
earth, and to cause men to kill one another; and a
great sword was given to him.

3. The Black Horse, Famine

5 And when he opened the third seal, I heard the
third Living Creature say,
"Come!"
And I saw, and lo, a black horse! He who sat on
6 him had a balance in his hand. And I heard the
semblance of a voice in the midst of the four Living
Creatures, saying:
"A quart of wheat for a shilling, and three quarts
of barley for a shilling; but do not harm the oil and
the wine."

4. The Pale Horse, Death

7 And when he opened the fourth seal, I heard the
voice of the fourth Living Creature calling,
"Come!"
8 So I looked, and lo, a pale horse; and he who sat
on him was named Death; and Hades was follow-
ing after him. To them was given authority over
the fourth part of the earth, to kill with the sword,
and with famine, and with death, and with the
wild beasts of the earth.

5. A Cry for Justice

9 And when he opened the fifth seal, I saw under-
neath the altar the souls of those who had been
slain for the word of God, and for the testimony

10 which they bore. And with a loud voice they cried,
saying,
"O Master, holy and true,
How long dost thou not judge
And avenge our blood
On those who dwell on the earth?"
11 And there was given to each one of them a white
robe; and they were told that they should rest for
yet a little time, until the number should be com-
pleted by their fellow slaves and their brethren
who were about to be put to death as they had been.

6. The Day of Wrath Dawning

12 And I looked when he opened the sixth seal, and
there was a great earthquake; and the sun became
black, like sackcloth, and the full moon became like
13 blood; and the stars of the sky fell to earth, as a
fig tree shaken by a gale drops its unripe figs.
14 And the sky parted asunder like a rolled-up scroll;
and every mountain and island was moved out of
15 its place; and the kings of the earth, and the
princes, and the generals, the rich and the mighty,
both slaves and freemen, every one of them hid
themselves in the caves and among the rocks of the
16 mountains. And they began to say to the moun-
tains and to the rocks:
"Fall upon us and hide us
From the face of him who is seated upon the
throne,
And from the wrath of the Lamb;
17 For the Great Day of their wrath has come,
And who is able to stand?"

VII

SEALING OF THE SAINTS AND SONG OF REDEMPTION

Second Vision Continued

Restraining the Winds

1 After this I saw four angels, standing at the four
corners of the earth, restraining the four winds

from blowing on the earth, or on the sea, or on any
2 tree. And I saw another angel ascend from the
sunrising, having a seal of the living God; and he
cried with a great voice to the four angels to whom
3 it was given to injure the earth and the sea, saying,
"Do no harm to the earth, or the sea, or the trees,
Until we have sealed the slaves of our God on
their foreheads."

Sealing the Saints

4 And I heard the number of those who were sealed,
a hundred and forty and four thousand, sealed out
of every tribe of the children of Israel:
5 Of the tribe of Judah, twelve thousand were
sealed;
Of the tribe of Reuben, twelve thousand;
Of the tribe of Gad, twelve thousand;
6 Of the tribe of Asher, twelve thousand;
Of the tribe of Naphtali, twelve thousand;
Of the tribe of Manasseh, twelve thousand;
7 Of the tribe of Symeon, twelve thousand;
Of the tribe of Levi, twelve thousand;
Of the tribe of Issachar, twelve thousand;
8 Of the tribe of Zebulun, twelve thousand;
Of the tribe of Joseph, twelve thousand;
Of the tribe of Benjamin, twelve thousand.

Vision of the Redeemed

9 After this I looked, and behold a great multitude,
whom no man could number, out of every nation
and tribe and people and tongue, standing before
the throne and before the Lamb, clothed in white
10 robes, with palm branches in their hands; and they
cried with a loud voice, saying,
"Salvation to our God, who sits on the throne,
And to the Lamb!"

The Angelic Host Sings with Them

11 And all the angels stood encircling the throne,
and the Elders and the Living Creatures; and they
fell on their faces before the throne, worshiping
12 God, and crying,

"Even so! The blessing and the glory and the wisdom
And the thanksgiving and the honor and the power and the might
Be to our God forever and ever. Amen."

Out of Great Persecution

13 And one of the Elders spoke to me, saying:
"Who are these, clad in white robes? Whence come they?"
14 And I said to him,
"You know, my Lord."
And he said to me,
"These are those who have come out of the great persecution, and have washed their robes and made
15 them white in the blood of the Lamb. For this they are now before the throne of God, and are serving him day and night in his temple.
"And He who sits on the throne
Will spread his tabernacle over them.
16 They hunger no more,
Neither thirst any more;
Neither will the sun strike upon them,
Nor any scorching heat;
17 For the Lamb in the midst of the throne
Will shepherd them,
And will lead them to fountains of living water;
And God will wipe away every tear from their eyes."

VIII

III. THE VISION OF THE SEVEN TRUMPETS

Seventh Seal: Silence of Expectation in Heaven

1 And when he opened the seventh seal, there followed a silence in heaven, about the space of half an hour.

The Angel With the Censer

2 And I saw the seven angels who stand before
3 God, and seven trumpets were given them. And

another angel came and stood at the altar, having a golden censer, and a great quantity of incense was given him to mingle with the prayers of all the saints upon the golden altar, which was before the
4 throne. And the smoke of the incense, with the prayers of the saints, rose up from the hand of the
5 angel into the presence of God. Then the angel took the censer, and he filled it with fire from the altar, and poured it upon the earth; and there followed thunders and voices and lightnings and an
6 earthquake. And the seven angels with the seven trumpets prepared to blow their trumpets.

The First Trumpet: Judgment on Earth

7 And the first angel blew his trumpet, and there followed hail and fire mingled with blood, and it fell upon the earth; and the third part of the earth was burned up, and the third part of the trees, and all the green grass.

Second Trumpet: Judgment on the Sea

8 And the second angel blew his trumpet, and something like a great mountain burning with fire was hurled into the sea; and a third part of the sea
9 became blood; and a third part of the living creatures in the sea died, and the third part of the ships were destroyed.

Third Trumpet: Judgment on Rivers and Springs

10 And the third angel blew his trumpet, and there fell from heaven a great star, blazing like a torch. It fell upon a third of the rivers and upon the springs. (The name of the star is called Worm-
11 wood.) A third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Fourth Trumpet: Judgment on Sun and Stars

12 And the fourth angel blew his trumpet, and the third part of the sun was blasted, and a third part of the moon, and a third part of the stars; so that the third part of them should be darkened, and

for a third part of the day there was no light, and at night it was the same.

And I looked and I heard a solitary eagle flying in mid-heaven, and crying with a loud voice,

"Woe, woe, woe for all who live on the earth,
Because of the rest of the trumpet-blasts
That the three angels are about to blow!"

IX

PLAGUES FROM THE PIT

The Third Vision Continued

Fifth Trumpet: Judgment From the Pit

Then the fifth angel blew his trumpet, and I saw a star fallen from heaven upon the earth; and to him was given the key to the bottomless pit. And he opened the bottomless pit, and out of the pit there went up a smoke like the smoke of a great furnace. And the sun and the air grew dark, because of the smoke out of the pit. And out of the smoke came locusts upon the earth; they were given power like that of scorpions on the earth. They were told not to hurt the grass of the earth, nor any plant, nor any tree, but only those who have not the seal of God on their foreheads. Yet they were not permitted to kill them, but only to torture them for five months. Their torture was like the torture of a scorpion, when it stings a man. In those days men will seek death, and will not find it; they will long to die, but death ever flees from them.

Appearance of the Locusts

The appearance of the locusts was like horses equipped for battle. On their heads there was something like crowns of gold, and their faces were like men's faces, and they had hair like the hair of women, and their teeth were like lion's teeth, and they had breastplates something like breast-

plates of iron; and the noise of their wings wa
like the noise of chariots, of many horses rushin
10 into battle. And they have tails like scorpions, an
stings, and their power to torture men five month
11 was in their tails. They have a king over them
the angel of the bottomless pit. His name in He
brew is Abaddon; in Greek he is called Apollyon.
12 "The first woe has passed;
and still there are two woes to follow."

Sixth Trumpet: The Curse of the Horsemen

13 Then the sixth angel blew his trumpet; and
heard a voice from the horns of the golden alta
14 which is before God, one saying to the sixth ange
that had the trumpet,
"Loose the four angels which are bound at th
great river Euphrates."
15 Then the four angels that were held in readines
for that hour and day and month and year, wer
16 let loose, to destroy a third of mankind. The num
ber of the hosts of the horsemen was twice te
thousand times ten thousand. I heard their num
17 ber; and thus I saw the horses in the vision an
their riders. They had breastplates of fire, [1] red a
fire, dark blue as jacinth, and yellow as sulphur."
The heads of the horses were like lions' heads
and out of their mouths issued fire and smok
18 and brimstone. By these three plagues a third o
mankind were killed; by the fire and the smoke an
19 the brimstone which issued from their mouths. Fo
the power of the horses is in their mouths and i
their tails. For their tails are like serpents wit
20 heads, and with them they work woe. And th
rest of mankind who were not killed with thes
plagues, did not repent of the works of their hands
They would not give up the worship of demons an
of idols made of gold and silver, and brass, an
stone, and wood, which can neither see, nor hea
21 nor walk. And they did not repent of their murders
nor of their sorceries, nor of their immorality, no
of their thefts.

[1] Moffatt's translation.

X

JUDGMENT SEALED UP

The Third Vision Continued

Judgment Sealed Up

1 And I saw another mighty angel coming down
out of heaven, clad with a cloud; and a rainbow
was upon his head, and his face was like the sun,
2 and his feet like pillars of fire. In his hand he
had a little book, open; and he set his right foot
3 upon the sea, and his left upon the land. With a
great voice he shouted as a lion roars; and when
he shouted, the seven thunders uttered their voices.
4 When the seven thunders uttered their voices, I was
about to write; but I heard a voice from the sky,
saying,

"Seal up the words which the seven thunders
uttered, and write them not."

The Unrepealable Purpose of God

5 And the angel whom I had seen standing upon
the sea and upon the land lifted up his right hand
6 to heaven, and swore by him who lives forever
and ever, who created the heaven and all that
is in it, and the earth and all that is in it, and the
sea and all that is in it,
7 "Delay there shall be no more, but in the days of
the voice of the seventh angel, when he is about
to blow his trumpet, then shall there be finished the
mystery of God, according to the Good News which
he told unto his slaves, the prophets."

The Mystery of Prophecy

8 And the voice which I had heard from heaven, I
heard again, speaking to me, and saying,

"Go, take the little book that is open in the hand
of the angel who stands upon the sea and upon the
land."
9 And I went to the angel and told him to give me
the little book. And he said to me:

"Take it, and eat it up; it will make your belly
bitter, but in your mouth it will be as sweet as
honey."
10 I took the little book out of the hand of the angel
and ate it up, and it was in my mouth sweet like
honey; but when I had eaten it, my belly was made
11 bitter. Then I was told,
"You must prophesy again over many peoples
and nations and tongues and kings."

XI

THE KINGDOMS OF THIS WORLD BECOME THE KINGDOM OF CHRIST

The Third Vision Continued

A Composite Vision Drawn from Ancient Prophecies

1 And there was given me a reed like to a rod,[1] and
a voice said to me:
"Go and measure the temple of God, and the
2 altar, and those who are worshiping therein. But
the court which is outside the temple, omit,[2] and do
not measure that, for it has been given up to the
Gentiles, and they shall tread under foot the Holy
3 City for forty and two months. And I will give
power to my two witnesses, and clothed in sack-
cloth they shall prophesy a thousand two hundred
and threescore days.

The Two Witnesses

4 "These are the two olive trees,[3] and the two can-
dlesticks standing before the God of the earth.
5 When any one wishes to hurt them, fire comes from
their mouth and devours their enemies;[4] and if any
man wishes to hurt them, in this manner he must
6 be killed. These have power to shut heaven so that
it does not rain in the days of their prophecy;[5] and
have power over waters to turn them to blood, and
to smite the earth with all plagues, as often as
they will.

[1] Ezek. 40 : 3. [3] Zech. 4 : 3. [5] 1 Kings 17 : 1.
[2] Ezek. 40 : 17-20. [4] Jer. 5 : 10.

The Beast Shall Fight and Kill Them

7 "And when they shall have finished their testi-
mony, the beast that is coming up out of the bot-
tomless pit will make war with them, and overcome
8 them, and kill them. And their dead bodies lie in
the streets of the great city whose mystical name is
'Sodom' and 'Egypt'—where also their Lord was
9 crucified. For three days and a half men of all
peoples, and tribes, and languages, and nations,
look upon their dead bodies, and refuse to let their
dead bodies be laid in a tomb.

Mocked and Scorned, They Shall Rise

10 "And those who dwell on the earth are rejoicing
over them, and making merry; and they will send
gifts to one another; because these two prophets
were a torment to those who dwell on the earth.
11 And after three days and a half the breath of life
from God entered into them, and they stood on their
feet,[6] and great fear fell upon those who saw them.
12 And they heard a great voice from heaven saying
unto them,

"Come up hither,"

and they went up to heaven on a cloud, while their
13 enemies watched them. And in that hour there
was a great earthquake, and the tenth part of the
city fell; and there were killed in the earthquake
seven thousand persons; and the rest were fright-
ened and gave glory to the God of heaven.
14 "The second woe is passed; and there is a third
woe soon to follow."

Seventh Trumpet

15 And the seventh angel blew his trumpet; and
there followed great voices in heaven, and they said,

"THE KINGDOMS OF THIS WORLD ARE BECOME THE
KINGDOM OF OUR LORD AND OF HIS CHRIST, AND HE
WILL REIGN FOREVER AND EVER."

16 Then the four and twenty Elders who are seated
before God on their thrones, fell upon their faces
17 and worshiped God, saying:

[6] Ezek. 37 : 5.

"We give thee thanks, O Lord God,
The Almighty, who art and who wast;
For thou hast taken thy great power,
And begun to reign.
18 The nations raged, and thy wrath came,
And the time for the dead to be judged;
The time for rewarding thy slaves, the prophets
And the saints, and those who reverence thy name,
Both small and great;
And the time to destroy those who are destroying
the earth."
19 Then the temple of God in heaven was opened,
and the ark of his covenant was seen inside his
sanctuary; and there followed lightnings and voices
and thunders, and an earthquake, and great hail.

XII

IV. THE VISION OF THE SEVEN SYMBOLIC FIGURES

1. The Woman Clothed with the Sun

1 And a great sign was seen in heaven; a woman
clothed with the sun, and the moon under her feet,
2 and upon her head a diadem of twelve stars. She
was with child; and she cried out, travailing in
3 birth, in anguish to be delivered. And another sign
was seen in heaven; and lo, a great red dragon,
with seven heads and ten horns, and upon his head
4 seven diadems. His tail drew a third part of the
stars of the sky, and dashed them down to the
earth. And the dragon stood before the woman
about to be delivered, so that he might devour her
5 child when she was delivered. And she gave birth
to a son, a man child, who is to shepherd all the
nations with a rod of iron; and her child was
6 caught up unto God and unto his throne. And the
woman fled into the desert, where she has a place
prepared by God, in which she is to be nourished
for a thousand two hundred and threescore days.

2. Michael and the Dragon

7 And there was war in heaven. Michael and his
angels went forth to war with the dragon; and the
8 dragon also fought, and his angels; but they failed,
9 nor was their place found any more in heaven. Now
the great dragon was thrown down—that old Ser-
pent, he who is called the devil and Satan, the
deceiver of the whole world. He was thrown down
to the earth, and his angels were thrown down with
10 him. And I heard a great voice in heaven, which
said:

"Now it is come! the salvation and the power,
The kingdom of our God, and the authority of his
Christ!
For the accuser of our brethren is thrown down,
Who accused them before our God, day and night.
11 And they have conquered him by the blood of the
Lamb,
And by the word of their testimony;
And they loved not their life, even unto death.
12 Therefore rejoice, O heavens,
And you who dwell therein!
Woe to the earth and the sea!
For the devil has gone down to you in great fury,
Because he knows that he has but little time."

3. The Woman Pursued by the Dragon

13 When the dragon saw that he was hurled down
to the earth, he pursued the woman who gave birth
14 to the man child. But the woman was given the
two wings of the great eagle, so that she might fly
into the desert to her place where she is nourished
for a time, and times, and half a time, from the
15 face of the serpent. And the serpent poured water
from his mouth after the woman, water like a river,
so that he might cause her to be carried off by the
16 stream. But the earth came to the rescue of the
woman, and the earth opened her mouth and swal-
lowed up the river that the dragon had poured
17 forth from his mouth. And the dragon was enraged
at the woman, and went away to make war upon
the rest of her children who keep the command-

ments of God, and hold fast the testimony of Jesus.
And he stood upon the sand of the sea.

XIII

TWO MYSTERIOUS BEASTS

Fourth Vision Continued

4. The Beast from the Sea Wars with the Saints

1 Then I saw rising up out of the sea a beast who
had ten horns and seven heads. On his horns he
had ten diadems, and on his heads blasphemous
2 titles. The beast I saw was like a leopard, and his
feet were bear's feet, and his mouth a lion's mouth.
The dragon gave him his power and his throne and
3 great authority. And I saw that one of his heads
seemed to have been mortally wounded, but its
deadly wound had been healed. The whole earth
4 was following the beast, wondering. Men wor-
shiped the dragon because he gave his authority to
the beast; and they worshiped the beast, saying:
"Who is like the beast? Who can fight with
him?"
5 And he was permitted to utter loud boasts and
blasphemies; and there was given to him authority
6 to continue forty-two months. So he opened his
mouth in blasphemy against God, to blaspheme his
name and his tabernacle (those who live in his
7 tabernacle in heaven). The beast was allowed to
wage war upon the saints, and to conquer them;
and there was given him authority over every tribe
8 and people and tongue and nation; and each one
whose name has not been written in the Lamb's
book of life, the Lamb who has been slain from
the foundation of the world. All who dwell on the
earth shall worship him.

A Warning for the Initiated

9 Let him who has ears to hear, listen.
10 Whoever is destined to go into captivity, goes into
captivity. Whoever shall kill with the sword, shall

surely be killed by the sword. (Here is the endurance and faith of the saints.)

5. Another Mysterious Beast

11 And I saw another beast ascending from the land; and he had two horns like a lamb, but he spoke
12 like a dragon; and he exerts the full authority of the first beast before him, and he makes the earth and its inhabitants worship the first beast whose
13 death-stroke was healed. And he performs great miracles, so that he even causes fire to come down
14 to the earth from the sky, before men's eyes. And he deceives those who dwell on the earth, because of the miracles, which he is permitted to perform in the sight of the beast. He tells those who live on the earth to make an image to the beast who had
15 the sword-stroke, yet lived. And he was permitted to give breath to the image of the beast, so that the image of the beast should speak; and so that any one who would not worship the image of the
16 beast should be put to death. And he makes all men, low and high, rich and poor, freemen and slaves, to have a brand put upon their right hands
17 or upon their brows, so that no one can buy or sell unless he has the brand of the beast, or the number of his name.

A Cipher

18 Here is wisdom. Let him who has understanding count the number of the beast; for it is the number of a man; and his number is 666.

XIV

THE EARTH IS REAPED

Fourth Vision Continued

6. The Followers of the Lamb

1 And I looked, and lo, there was the Lamb standing on Mount Zion, and with him were a hundred and forty and four thousand who had his name

and his Father's name written on their foreheads.
2 And I heard a voice from heaven like the voice of
many waters, and the voice of a great thunder;
and I heard the voice of harpers harping on their
3 harps. They were singing a new song before the
throne, and before the four Living Creatures and
the Elders; and none can learn that song, except
the one hundred and forty and four thousand, who
4 had been redeemed from the earth. These are they
who were not defiled with women; for they are
celibates. They follow the Lamb wherever he goes.
They have been redeemed from among men to be the
5 first-fruits unto God and the Lamb. No lie was
ever found on their lips; they are spotless.

7. Fly Abroad, Thou Mighty Gospel

6 Then I saw another angel who was flying in mid-
heaven. He had an eternal evangel, to evangelize
all the dwellers on the earth, of every nation and
7 tribe and tongue and people. And he cried with
a loud voice:

"Fear God and give him glory,
Because the hour of his judgment is come:
And worship Him who made the heavens and the
earth
And the sea and springs of waters."

8 Then a second angel followed, crying,

"Fallen, fallen is Babylon the Great,
Who has made all the nations drink the wine
Of the frenzy of her fornication."

9 And another angel, a third, followed them, crying
with a mighty voice:

"Whoever worships the beast and his image,
And receives a brand on his forehead or on his
hand,
10 He also shall drink of the wine of the wrath of
God,
Poured out unmixed in the cup of his anger;
And he shall be tormented with fire and brim-
stone
In the presence of the holy angels,
And in the presence of the Lamb.

11 And the smoke of their torment ascends forever
and ever;
And they have no rest day or night,
Who worship the beast and his image,
And all who receive the brand of his name."
12 Here is the endurance of the saints, those who keep
the commandments of God, and the faith of Jesus.

The Second Beatitude

13 And I heard a voice from heaven, saying,
"Write, Blessed are the dead that die in the Lord
from henceforth!
Yea, says the Spirit, that they may rest from
their labors,
For their deeds do follow them."

8. Angel Reapers

14 And I looked, and lo, a white cloud; and on the
cloud I saw One sitting like to a son of man, with
a golden crown on his head, and a sharp sickle in
15 his hand. And another angel came out of the
temple, shouting with a loud voice to him who sat
on the cloud:
"Thrust in your sickle, and reap; for the time to
reap is come. The harvest of the earth is overripe."
16 And he who sat on the cloud thrust in his sickle
upon the earth; and the earth was reaped.
17 And another angel came out of the temple which
18 is in heaven, and he, too, had a sharp sickle. And
another angel came from the altar, the angel who
has power over fire, and he called with a loud voice
to the one who had the sharp sickle, saying,
"Thrust in your sharp sickle,
And gather the clusters of the vine of the earth,
For its grapes are fully ripe."
19 So the angel thrust his sickle into the earth and
gathered the clusters of the vine of the earth, and
threw them into the winepress, the great winepress
20 of the wrath of God. And the winepress was
trodden outside the city, and blood gushed out of
the winepress, even to the bridles of the horses, as
far as two hundred miles.

XV

V. THE VISION OF THE SEVEN GOLDEN BOWLS, WITH THEIR SEVEN PLAGUES

Seven Angels with Seven Plagues

1 And I beheld another sign in heaven, great and
marvelous, seven angels with the seven last plagues;
because with them the wrath of God is finished.

Interlude: The Song of Moses and the Lamb

2 And I saw the semblance of a glassy sea, mingled
with fire; and standing by this glassy sea, with
harps of God, were those who came off conquerors
from the beast and from his image and from the
3 cipher of his name. They were singing the song
of Moses, the slave of God, and the song of the
Lamb, saying:

"Great and marvelous are thy works,
O Lord God, the Almighty!
Righteous and true are thy ways,
Thou King of kings!
4 Who shall not fear, O Lord,
And glorify thy name?
For thou only art holy.
For all the nations shall come and worship before
thee;
For thy righteous acts have been made evident."

Appearance of the Seven Angels

5 After that I looked, and the sanctuary of the
6 tabernacle of testimony was opened in heaven: and
there came out of the sanctuary the seven angels
with the seven plagues. They were clothed in white
linen, pure and bright, and girt about the breasts
7 with golden girdles. And one of the four Living
Creatures gave to the seven angels seven golden
bowls, full of the wrath of God, who lives forever
8 and ever. The sanctuary was filled with smoke
from the glory and majesty of God; and no one
could enter the sanctuary until the seven plagues
of the seven angels were finished.

XVI

EMPTYING THE VIALS OF THE WRATH OF GOD

Fifth Vision Continued

The First Bowl Is Emptied on the Earth

1 Then I heard a loud voice which came out of the
temple, saying to the seven angels,
"Go, empty the seven bowls of the wrath of God
upon the earth."
2 The first angel went and poured out his bowl
upon the earth. And it was turned to loathsome
and painful sores upon all who bore the brand of
the beast, and who worshiped his image.

The Second Bowl Is Emptied on the Sea

3 And the second angel poured out his bowl upon
the sea; and it became blood, like the blood of a
corpse, and every living creature died—everything
in the sea.

The Third Bowl Is Emptied on Rivers and Springs

4 And the third poured out his bowl into the rivers
and springs of waters; and they were turned into
5 blood. And I heard the angel of the waters saying:
"Righteous art thou, thou who art and wast,
The Holy One,
Because thou didst inflict this judgment.
6 For men poured out the blood of thy saints and
prophets,
And thou hast given them blood to drink.
And this they deserved."
7 And I heard the altar saying,
"Yea, O Lord, the Almighty,
True and righteous are thy judgments."

The Fourth Bowl Emptied on the Sun

8 And the fourth angel poured out his bowl upon
the sun, and the sun was permitted to scorch men

9 with fire. And men were scorched with the terrible
heat; and they blasphemed the name of the God
who had the power over these plagues; yet they
repented not, to give him glory.

The Fifth Bowl Emptied Upon the Throne of the Beast

10 And the fifth poured out his bowl upon the
throne of the beast; and his kingdom became dark-
11 ened, and men gnawed their tongues for pain, and
they blasphemed the God of heaven, because of their
pains and their sores; yet of their deeds they did
not repent.

The Sixth Bowl Emptied Upon the Euphrates

12 And the sixth poured his bowl upon the great
river, the River Euphrates, and its water was dried
up so as to make ready the way for the kings that
13 come from the sunrising. And I saw three unclean
spirits, like frogs, coming out of the dragon's mouth,
and the beast's mouth, and the false prophet's mouth.
14 For these are the spirits of demons performing
miracles, who go forth to the kings of the habitable
earth, to gather them together for the battle of the
great Day of God, the Almighty.

Dramatic Interlude: The Third Beatitude

15 Lo, I am coming like a thief. Blessed is the man
who is on the watch and guarding his clothing, so
that he may not walk naked, and they gaze on his
shame.
16 And the spirits gathered the kings together at
the place called in Hebrew, Armageddon.

The Seventh Bowl Emptied Upon the Air

17 And the seventh poured out his bowl upon the air,
and a great voice came forth out of the temple
from the throne, saying,
"It is finished!"
18 And lightnings and voices and thunders and a great
earthquake such as had not happened since man
began to be upon the earth, so great an earthquake,

19 so mighty; and the great city was shattered into
three parts, and the cities of the nations fell, and
great Babylon came to mind before the face of
God, to give her the cup of the wine of the passion
20 of his anger. And every island fled away, and the
21 mountains sank from sight. And there fell upon
men a great hail out of heaven, every stone about
the weight of a talent; and men blasphemed God be-
cause of the plague of the hail, for the plague of it
is very great.

XVII

THE MYSTERY OF BABYLON

Fifth Vision Continued

Vision of the Great Harlot

1 And there came one of the seven angels who had
the seven bowls, and spoke to me, saying,
"Come hither and I will show you the sentence
passed upon the great harlot who sits on many
2 waters, with whom the kings of the earth have
committed adultery, while all who live on the earth
have been made drunken by the wine of her im-
morality."
3 And he bore me away in the Spirit into the desert,
and I saw a woman who sat upon a scarlet beast
covered with blasphemous names. It had seven
4 heads and ten horns. The woman was enwrapped
in purple and scarlet and was encrusted with gold
and precious stones and pearls. In her hand she
held a golden cup filled with abominations, even
5 the impurities of her immorality. Upon her fore-
head a name was written, a mystery,
"BABYLON THE GREAT, THE MOTHER OF HARLOTS,
AND ABOMINABLE THINGS OF THE EARTH."
6 And I saw the woman drunk with the blood of
the saints, and with the blood of the martyrs of
Jesus, and I wondered with a great wonder.

Explanation of the Vision

7 And the angel said to me:
"Why did you wonder? I will explain to you
the mystery of the woman, and of the beast with
the seven heads and ten horns, that carried her.
8 The beast that you saw was, and is not, and is
about to come up out of the bottomless pit, and to
go into perdition. And those who dwell on the
earth shall wonder, those whose names have never,
from the foundation of the world, been written in
the Lamb's Book of Life, when they gaze on the
beast; how he was, and is not, and is to come.
9 Here is the mind that has wisdom: the seven heads
are seven hills on which the woman is seated;
10 and they are seven kings; the five have fallen, one
is, the other is not yet come (and when he does
11 come, he must remain a short time). And the beast
who was, but is not, is himself also an eighth, al-
though he is one of the seven kings, and is on his
way to perdition.
12 "The ten horns that you saw are ten kings who
have not yet received their kingdoms; but they have
received authority as kings for one hour, together
13 with the beast. These kings have one mind, and
they give their power and authority to the beast.
14 These will make war against the Lamb, and the
Lamb will conquer them, for he is the Lord of
lords, and King of kings. And they who are with
him are called and faithful and chosen."
15 And he also said to me:
"The waters which you saw, on which the harlot
takes her seat, are peoples and multitudes and
16 nations and tongues. And the ten horns which you
saw, they and the beast will hate the harlot and
make her desolate and naked, and will eat her
17 flesh and burn her up with fire. For God has put
it into their hearts to execute his purpose, in execut-
ing their common purpose, and by giving over their
kingdoms to the beast, until the words of God
18 shall be accomplished. The woman whom you saw
is the great city which holds sway over the kings
of the earth."

XVIII

A THRENODY FOR FALLEN BABYLON

Fifth Vision Continued

Day of Judgment for Babylon

1 After this I saw another angel coming down from
heaven, who had great authority; and the earth was
2 illumined by his glory. He shouted with a mighty
cry, saying:
"She is fallen! She is fallen, Babylon the great!
Now she is a dwelling-place of demons,
A stronghold of every foul spirit,
A stronghold of every foul and hateful bird.
3 For all nations, having drunk the wine of the
frenzy of her fornication, are fallen;
And the kings of the earth have committed for-
nication with her,
And the merchants of the earth have grown rich
by the power of her wantonness."

God's Saints Called to Go Out

4 And behold I heard another voice from heaven
saying:
"Come out of her, that you have no fellowship with
her sins,
And that you receive not her plagues.
5 For her sins have been heaped to heaven,
And God has remembered her iniquities.
6 Render to her what she rendered;
Yes, pay double what her deeds deserve.
In the cup she mixed, mix double for her.
7 By so much as she glorified herself and waxed
wanton,
By so much give her of torture and tears,
For she says in her heart,
'I sit here a queen, I am no widow.
I shall in no wise see mourning.'
8 Therefore in one day shall these plagues come
upon her,
Death and mourning and famine,
And she shall be burnt with fire;

For mighty is the Lord God, her judge.
9 And the kings of the earth who committed fornication
And lived wantonly with her,
Will weep and wail over her,
When they behold the smoke of her burning,
10 Standing afar off for the fear of her torment, saying,
'Woe, woe, the great city Babylon, the strong city!
In one hour is your judgment come!'

The Lament of the Kings and the Merchants

11 "And the merchants of the earth weep and mourn over her,
For no one buys their merchandise any more—
12 Merchandise of gold and silver and precious stones,
Of pearls, and fine linen, and purple and silk and scarlet;
All citron wood, and vessels of ivory,
And vessels of rare wood and brass and iron and marble;
13 Cinnamon and balsam and spices and myrrh and frankincense;
Wine and oil and fine flour and wheat;
Cattle and sheep, and horses and chariots,
And slaves,[1] and the souls of men.
14 And the fruits which your soul lusted for are gone from you,
And all things that were dainty and sumptuous are perished from you,
And men shall find them nevermore.
15 "The traders in those things, who were enriched by her, shall stand afar off for fear of her torment,
16 weeping and mourning, saying:
"'Woe, woe, the great city!
She who was clothed in fine linen and purple and scarlet,

[1] The word σῶμα, "body," is commonly used as a term meaning "slave." That seems to be its force here.

And adorned with gold and precious stones and
pearls!
17 In one hour so great riches is made desolate!'
And every shipmaster and every one who sails to
any port,
And sailors, and all seafaring folk,
18 Stood at a distance, and as they saw the smoke
from the burning city, cried,
"'What city can compare with the great city?'
19 And they threw dust on their heads, and cried out,
Weeping and mourning, saying,
"'Woe, woe, the great city,
In which all who have ships on the sea
Grew rich through her luxury!
For in one hour she is made desolate!'"

Echo of Exultation

20 Rejoice over her, O Heaven!
Rejoice, ye saints, apostles, prophets!
For God has now avenged you.

The Angel with the Millstone

21 Then a mighty angel lifted a boulder like a great
millstone, and hurled it into the sea, saying,
"So shall Babylon, the great city, be overthrown
with a mighty fall,
And shall be found no more at all.
22 No more shall the voice of harpers and minstrels,
flute-players and trumpeters
Be heard in you.
No more shall any craftsman of any craft
Be found at all in you.
No more shall the sound of a millstone be heard
at all in you.
23 No light of a lamp shall ever shine in you again;
And in you shall the voice of the bridegroom and
of the bride be heard no more.
For your merchants were the princes of the earth;
And with your sorcery were all the nations de-
ceived;
24 And in you was found the blood of prophets and
of saints,
And of all who have been slain upon the earth."

XIX

VI. THE BEATIFIC VISION

Chant of Victory

1 After this I heard the semblance of the mighty
voice of a great multitude in heaven, crying:
"Hallelujah! Salvation and glory and power
Unto the Lord our God!
2 For true and righteous are his judgments;
For he has judged the great harlot
Who was corrupting the earth with her fornication.
On her he has avenged the blood of his slaves."
3 And a second time they said:
"Allelulia!
For the smoke of her torment goes up forever and ever!"
4 Then the four and twenty Elders and the four
beasts fell down and worshiped God who sits on the
throne, saying,
"Amen, Hallelujah!"

The Hymns of Innumerable Multitudes

5 And a voice came forth from the throne, saying,
"Praise our God, all you his slaves,
All you who fear him, small and great!"
6 And I heard a sound like the voice of a great
multitude, and like the voice of many waters, and
like the voice of mighty thunderings, saying:
"Alleluia, for the Lord God omnipotent reigns!
7 Let us rejoice and triumph and give him the glory;
For the marriage of the Lamb is come,
And his bride has made herself ready,
8 And it has been granted to her to array herself in fine linen, bright and pure:
For the fine linen is the righteous deeds of the saints."

The Fourth Beatitude

9 And he said to me, Write,
"Blessed are those who have been bidden to the marriage supper of the Lamb."
And he said to me, "These are true words of
10 God." And I fell down at his feet to worship him, and he said to me:
"See that you do it not. I am a fellow slave of yours and of your brothers who hold the testimony of Jesus; for the testimony of Jesus is the vital breath of prophecy."

First Symbol: The Word of God Goes Forth Conquering and to Conquer

11 And I saw heaven opened, and lo! a white horse; and he who sat upon him was named "Faithful and True"; and in righteousness does he judge and
12 make war. His eyes are a flame of fire, and upon his head are many diadems; and he has a name
13 written, which none knows but himself. He is clothed in a vesture dipped in blood; and his name is called,

THE WORD OF GOD

14 And the armies of heaven followed him upon white
15 horses, clothed in fine linen, white and pure. And there issues from his lips a sharp sword with which to smite the nations. He shall shepherd them with a rod of iron. And he treads the winepress of the
16 passion of the anger of Almighty God. And on his robe and on his thigh he has a name written,

KING OF KINGS AND LORD OF LORDS

Second: The Birds Come Flying

17 And I saw an angel standing in the sun, who shouted in a loud voice to all the birds that fly in mid-heaven,
"Come, gather yourselves together to the great
18 supper of God, to eat the flesh of kings, the flesh of generals, the flesh of horses and their riders, and the flesh of all men, bond and free, small and great."

Third: The Beast Cast Into the Lake of Fire

19 And I saw the beast and the kings of the earth
and their armies gathered together to make war on
20 him who sat on the horse and on his army. And
the beast was seized, and with him the false prophet
who performed miracles in his presence to deceive
those who had received the brand of the beast, and
those who worshiped his image. The two were
thrown alive into the lake of fire, blazing with
21 brimstone. And the rest were slain with the sword
of him who sat on the horse, that sword which
issued from his lips. And all the birds gorged
themselves with their flesh.

XX

THE DRAGON BOUND AND THE GREAT WHITE THRONE

Sixth Vision Continued

Fourth: The Dragon Bound

1 And I saw an angel coming down out of heaven,
with the key of the bottomless pit and a great chain
2 in his hand. He gripped the dragon, that old ser-
pent, who is the devil and Satan, and bound him
3 for a thousand years, and flung him into the bot-
tomless pit, and shut and sealed it over him, so that
he should seduce the nations no more, until the
thousand years were completed. After that it is
necessary to loose him for a little while.

Fifth: Living and Reigning with Christ for a Thousand Years

4 And I saw thrones, and those who sat on them, and
they were permitted to judge; and I saw the souls
of those who had been beheaded for the testimony
of Jesus, and for the Word of God, those who did
not worship the beast nor his image, and who did
not receive his brand upon their brow, or hands.
And they lived and reigned with Christ for a thou-

5 sand years. The rest of the dead did not live until
the thousand years were completed.
This is the first resurrection.

Fifth Beatitude

6 Blessed and holy is he who has a part in the first
resurrection; on such the second death has no power,
but they will be God's priests, and Christ's; and
will reign with him for a thousand years.

Sixth: The Loosing of Satan

7 And when the thousand years have been com-
8 pleted, Satan will be loosed out of his prison, and
will go forth to seduce the nations which are in
the four quarters of the earth, Gog and Magog,
to marshal them for war—their number is like the
9 sands of the sea. And they went up over the
broad earth, and surrounded the encampment of the
saints, and the beloved city. Then fire fell from
10 the sky and consumed them; and the devil who had
been deceiving them was hurled into the lake of
fire and brimstone, where lie also the beast and the
false prophet. And they will be tortured day and
night, forever and ever.

Seventh: The Great White Throne

11 And I saw a great white throne, and One who sat
thereon; from his presence fled earth and sky, and
12 no place was found for them. And I saw the dead,
great and small, standing before the throne; and
books were opened, and another book—the Book
of Life—was opened; and the dead were judged
according to their deeds, by what was written in the
13 books. The sea gave up the dead who were in it.
Death and Hades gave up the dead who were in
14 them. And all were judged according to their deeds.
And Death and Hades were hurled into the lake of
fire.
This is the second death, the lake of fire.
15 And if any one was found who was not written
in the Book of Life, he was hurled into the lake
of fire.

XXI

VII. THE VISION OF THE NEW JERUSALEM

A New Heaven and a New Earth

1 Then I saw a new heaven and a new earth, for
the first heaven and the first earth were passed
2 away; and the sea is no more. And I saw the
Holy City, the New Jerusalem, descending out of
heaven from God, made ready like a bride adorned
3 for her husband. And I heard a loud voice out of
the throne, crying:

"Behold, God's tent is with men,
And he will tent with them,
And they will be his peoples.
And God himself will be with them,
4 And he will wipe away every tear from their eyes.
Death will be no more,
Nor will there be mourning,
Nor crying, nor pain any more.
Because the first things have passed away."

5 And He who sat on the throne said,
"Behold, I am making all things new."
And He said to me, "Write this, for these words
are trustworthy and genuine."

6 He also said:
"It has now come to pass.
I am the Alpha and the Omega,
The Beginning and the End.
To him who thirsts I will freely give
Of the spring of the Water of Life.
7 He who overcomes will inherit these,
And I will be his God,
And he shall be my son.
8 But as for the cowards, the faithless, the abominable,
And as for murderers, fornicators, sorcerers,
Idolaters, and all liars,
Their part will be in the lake that blazes with fire and brimstone.
"This is the second death."

The New Jerusalem

9 And there came to me one of the seven angels
who had the seven bowls filled with the last plagues,
and he spoke to me, saying:
"Come hither! I will show you the bride, the
10 Lamb's wife." And he carried me away in the
Spirit to a mountain, huge and high; and he showed
me the Holy City, Jerusalem, descending out of
11 heaven from God. It had the glory of God. Its
light was like some precious stone, like jasper, clear
12 as crystal; with a wall great and high, and twelve
gates, and at the gates twelve angels; and names
written thereon, the names of the twelve tribes of
13 the children of Israel. On the east were three
gates; and on the north, three gates; and on the
south, three gates; and on the west, three gates.
14 And the wall of the city had twelve foundations,
and on them were the twelve names of the twelve
apostles of the Lamb.

Measurements of the City

15 And he who spoke had a golden reed, as a mea-
sure, to measure the city and its gates and walls.
16 And the city lies foursquare; the length of it is as
great as the breadth. Then he measured the city
with the reed, fifteen hundred miles; the length and
17 the breadth and the height of it are equal. And he
measured its wall, two hundred and sixteen feet,
18 man's measure, which is an angel's. And its wall
is made of jasper; but the city is of pure gold, like
19 pure glass. The foundations of the wall of the city
were adorned with all kinds of precious stones. The
first foundation-stone was jasper, the second sap-
20 phire, the third chalcedony, the fourth emerald, the
fifth sardonyx, the sixth sardius, the seventh chryso-
lite, the eighth beryl, the ninth topaz, the tenth
chrysoprase, the eleventh jacinth, the twelfth ame-
21 thyst. And the twelve gates were twelve pearls;
each gate of one pearl. And the broad street of the
city was of pure gold, transparent like glass.

Jerusalem the Golden

22 And I saw no temple in the city;
For the temple is the Lord God, the Almighty,
And the Lamb.
23 And the city has no need of the sun,
Nor of the moon, to shine upon it;
For the glory of God has lightened it,
And its lamp is the Lamb.
24 And the nations will walk by its light.
And into it the kings of the earth will bring their glory;
25 And its gates will not be shut by day,
(For there is no night there);
26 And they will bring the glory and honor
Of the nations into it.
27 There will not enter it anything profane,
Nor any who work abominations and a lie;
But only those who are written
In the Lamb's Book of Life.

XXII

FOR THEE, O DEAR, DEAR COUNTRY

Seventh Vision Concluded

The River of Life

1 And he showed me the river of the Water of Life, clear as crystal,
Flowing out from the throne of God, and of the Lamb,
2 In the middle of the broad street of the City.
On each side of the river was a Tree of Life,
Bearing twelve kinds of fruit,
Each month yielding its own fruit.
And the leaves of the tree
Were for the healing of the nations.
3 And there will be no more curse

But in it will be the throne of God and of the Lamb.
4 And his slaves will serve and worship him.
They will see his face.
His name will be on their foreheads.
5 Night will be no more.
They will need no lamplight nor sunlight,
Because the Lord God will give them light;
And they will reign forever and ever.

EPILOGUE

SEVEN LAST WORDS

6 Then he said to me:
"These words may be trusted, and are true:
the Lord, the God of the spirits of the prophets, has
sent his angel to show his slaves what must soon
take place.

Sixth Beatitude

7 "And behold, I am coming quickly. Blessed is
he who keeps the words of the prophecy of this
book."
8 And I, John, am he who heard and saw these
things. And after I heard and saw them, I fell
down to worship at the feet of the angel who showed
9 them to me. But he said to me:
"See thou do it not: I am only a fellow slave
with you and your brothers, the prophets, and with
those who keep the words of this Book:

"WORSHIP GOD!"

10 And he said to me,

The Permanence of Character

"Do not seal up the words of the prophecy of this
book; for the crisis is near.
11 He who is wicked, let him be wicked still;
He who is filthy, let him be filthy still;
He who is righteous, let him practise righteous-
ness still;

And he who is holy, let him be made holy still.
12 Behold, I come quickly; and my reward is with me,
To give to each man what his actions merit.
13 I am the Alpha and the Omega,
The First and the Last,
The Beginning and the End.

Seventh Beatitude

14 "Blessed are they who wash their robes, so that
they may have right to the Tree of Life, and may
15 enter in by the gates into the City. Without are
the dogs, the sorcerers, the immoral, the murderers,
the idolaters, and all who love and make a lie.

Jesus Speaks

16 "I, Jesus, have sent my angel to give you this
testimony for the churches. I am the root and
offspring of David, the bright, the morning Star.
17 "And the Spirit and the Bride say 'Come!'
And let him who hears, say 'Come!'
And let him who thirsts, come;
And whoever wills, let him take the Water of
Life freely."

John Speaks

18 I testify to every man who hears the words of
the prophecy of this book: If any man shall add to
them, God will add to him the plagues which are
19 written in this book; and if any man shall take
away from the words of the book of this prophecy
God will take away his share in the Tree of Life
and in the Holy City, about which this book is
written.
20 He who testifies this, says,
"Yea, I am coming quickly."
Amen! Come, Lord Jesus!
21 The grace of the Lord Jesus Christ be with the
saints!